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## BOOKS RECEIVED

WAYS OF CHRISTIAN LIFE, Old Spirituality for Modern Men, by the Rev. Dom Cuthbert Butler, Monk of Downside. (London: Sheed & Ward. pp. xii. and 256. 3s. 6d.)

THE WORDS OF THE MISSAL, by the Rev. C. C. Martindale, S.J. (London: Sheed & Ward. pp. 224. 3s. 6d.)

THE SPIRIT OF THE OXFORD MOVEMENT, by Christopher Dawson. (London: Sheed & Ward. pp. xv. and 144. 3s. 6d.)

CHRISTIANITY AND CLASS WAR, by Nicholas Berdyaev. (London: Sheed & Ward. pp. 123. 3s. 6d.)

CATECHISME DE LA VIE CHRETIENNE INTERIEURE ET RELIGIEUSE, Courtes Réponses Doctrinales et Pratiques, par le R.P. Fr. André-Marie Meynard, O.P. (Paris: P. Lethielleux. pp. viii. and 296. 12 francs.)

VIE ET PENSEES DE MERE GERTRUDE, Agathe de Moncuit de Boiscuillé, Religieuse du Couvent des Oiseaux, par Maxime des Francs. Préface de S.Ex. Mgr. Baudrillart. (Paris: P. Lethielleux. pp. 258. 12 francs.)

LAFAYETTE, A Revolutionary Gentleman, by Michael de la Bedoyere. (London: Jonathan Cape. pp. 316. 15s.)

THE LIFE OF ST FRANCIS OF ASSISI, by Father Cuthbert, O.S.F.C. (London: Longmans, Green & Co. pp. xiv. and 464. 5s.)

THE HEART OF THE BIBLE, by Jeannie B. Thomson Davies, M.A. In three volumes. Vol. II.: The Literature of the Jewish People. (London: Allen & Unwin. pp. 256. 5s.)

ST. BRIGID OF IRELAND, by Alice Curtayne. (Dublin: Browne & Nolan. pp. 163. 3s. 6d.)

INTRODUCTION TO CATHOLIC BOOKLORE, by the Rev. Stephen J. Brown, S.J. (London: Burns Oates & Washbourne. pp. vii. and 105. 5s.)

THE CURE OF THILDONCK (Rev. J. C. M. Lambertz), 1785-1865, by F. Holemans. English Version by Mother Mary Clare. (London: Burns Oates & Washbourne. pp. xii. and 147. 3s. 6d.)

SIR THOMAS MORE, A Short Study, by Joseph Clayton, F.R.Hist.S. (London: Burns Oates & Washbourne. pp. 144. 3s. 6d.)

THE PAPAL FORCES, by Captain F. R. Mellor. Illustrated. (London: Burns Oates & Washbourne. pp. vii. and 40. 2s.)

THE EVANGELICAL APPROACH TO ROME, by Stanley B. James. (London: Burns Oates & Washbourne. pp. vii. and 119. 3s. 6d.)

THIS WAY TO LOURDES, A Handbook for Pilgrims, by the Rev. J. I. Lane. Illustrated. (London: Burns Oates & Washbourne. pp. xv. and 112. 1s. 6d.)

HISTOIRE ANCIENNE DU CANON DU NOUVEAU TESTAMENT, par le R.P. M.J. Lagrange, O.P. Première Partie. (J. Gabalda, Paris. pp. 188.)

UMRISS DER KATHOLISCHEN PADAGOGIK, von J. Bernberg. (G. J. Manz, Buch-und-Kunstdruckerei A.-G., Regensburg, Germany. pp. xii. and 211. 2.70 marks.)

LE JUDAISME, par A. Vincent. (Bloud & Gay, Paris. pp. 235. 12 francs.)

THE CATHOLIC SOCIAL MOVEMENT, by Henry Somerville, M.A. (London: Burns Oates & Washbourne. pp. xvii. and 172. 3s. 6d.)

HOUSE OF FAITH, Verses, by James O'Hanlon Hughes, F.R.I.B.A. (London: Burns Oates & Washbourne. pp. 25. 1s.)

L'AVE MARIA AVEC BERNADETTE, par le R.P. Piacentini. (Desclée de Brouwer, Paris. pp. 148. 5 francs.)

CAVALIER, Letters of William Blundell to His Friends, 1620-1698. Edited by Margaret Blundell. (London: Longmans, Green & Co. pp. x. and 328. 10s. 6d.)

LES REALITIES INVISIBLES, Le Christianisme en Forme de Synthèse Simple, par Louis Timothée. (Editions de la Cité Chrétienne, Brussels. pp. 152. 10 francs Belg.)

L'ABBE JOSEPH VIALLET, Fondateur de la Paroisse du Sacré-Cœur de Grenoble, par M l'Abbé Joseph Biard. (Aubanel Fils, Avignon. pp. 252. 16.50 francs.)

LE ROSAIRE DE LOURDES, par Marguerite Perroy. (Aubanel Fils, Avignon. pp. 76. 4.40 francs.)

MODERN TENDENCIES IN WORLD RELIGIONS, by Charles Samuel Braden, Ph.D. (London: George Allen & Unwin. pp. xi. and 343. 10s.)

ANTHOLOGIE MYSTIQUE, par le R.P. Paul de Jaegher, S.J. (Desclée de Brouwer & Cie, Paris. pp. 376. 12 francs.)

MILITANT ATHEISM, The World-Wide Propaganda of Communism, by the Right Rev. Mgr. M. D'Herbigny, Titular Bishop of Ilion, and President of the Pontifical Commission for Russia. (London: Society for Promoting Christian Knowledge. pp. vii. and 80. 1s.)

# THE CATHOLIC MEDICAL GUARDIAN

Vol. XI. No. 4. The Quarterly Journal of the Guild of St. Luke, St. Cosmas, and St. Damian. October, 1933.

LEADING ARTICLE.—Biological Warfare.  
SPECIAL ARTICLES.—(1) Catholic Doctors Confer in Dublin (with photograph). (2) Scientific Jargon. (3) The International Congress of Catholic Physicians. (4) Doctors and the Church. (5) The German Law for the Prevention of Hereditary Diseases. (6) Fewer Births mean Greater Unemployment. (7) The International Congress of Catholic Nurses.  
NOTES AND COMMENTS.—Public Resolution Concerning the "Catholic Medical Guardian." The Master of the Guild. Euthanasia in Prussia. Medical Practice in India. Communications for the Guardian.  
ORIGINAL ARTICLES.—(1) Diabolical Possession. By Rev. C. W. Howell, S.J., M.Sc. (2) A Critical Consideration of the De Rudder Case. By Dr. F. M. R. Walshe. (3) The Sociological Aspects of Medico-Moral

Problems. By Rev. J. Arthur O'Connor.  
REVIEWS AND NOTICES OF BOOKS.—(1) The Sterile Period in Family Life. By Very Rev. Canon Valere J. Coucke and James J. Walshe, M.D., Ph.D. (2) Man and Medicine. By Dr. Henry E. Sigerist. (3) Surgical Nursing: arranged according to the Unit Method by Sister Mary Florence, R.S.M. (4) Clinical Studies for Nurses, etc., etc.  
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# THE CLERGY REVIEW

## SANCTITY AND SOCIAL SERVICE

BY THE REV. GEORGE S. BURNS, S.J.

*"The powerful inspirations of the Holy Spirit are now passing over the world, drawing especially the souls of the young to the highest Christian ideals and rendering them ready for every sacrifice, even the most heroic."*

*Pope Pius XI.*

**I**N his Christmas message broadcast from the Vatican City the Holy Father suggested that it would be of no slight benefit to the world to hear less talk of social miseries but more of high spirituality. We must act on this suggestion.

The following paragraphs are an attempt to set forth in short compass certain leading ideals in regard to the action of Catholics in this great crisis of the world's history. They seek to re-state the desires of Rome concretely and in special relation to our own country and our present position. The proclamation of 1933 as a Holy Year (happily coinciding with the centenary of the St. Vincent de Paul Society) should be considered as the final seal set to a series of striking Pontifical utterances on current problems considered in the light of eternal realities. These are the four main ideas that constantly recur in the Pontifical documents:—

The idea of "social education."

The idea of "leadership."

The idea of "personal service."

The idea of sanctity and the "imitation" of the saints.

By their very nature they merge into and complement each other. "Leadership" presupposes education, leads to and is expressed in "Service"; all three, finally, are based on "sanctity." "If ever I am a priest, I shall

devote all my life to the young. Children will never see me pass them by, looking grave and distant. I will be the first to speak to them." Thus spoke John Bosco at the age of twelve. He grew up to love children because he so clearly saw that by their baptism they were already consecrated to holiness; that they were already in possession of the divine gift of God's life within them. He strove with all his might to guard that most precious treasure from harm; to develop and fructify it. That great saint of modern times may well teach us never to under-estimate the possibilities of great sanctity among boys and girls, a sanctity that, in later life, will express itself in manifold works of mercy on behalf of our tormented world. Nothing is further from our purpose than to seem to "preach" to the readers of these scattered remarks. This article is deliberately discursive and not didactic; it seeks to suggest discussions and lines of conversation—not on "debts and payments, moratoriums and insolvencies . . . but on the brotherhood of all men and of the saving mission of the Church; on divine gifts and the true life given us by Jesus Christ."

In a recent book, published by one of the intellectual leaders of the Spanish Revolution, the thesis was put forward that Europe must react vigorously to being ruled by the "mass mind": by inculcating a false universal "democracy" the liberals of the nineteenth century abdicated the aristocracy of intellect. Perhaps the ideas suggested in the following pages can be gathered together under this formula: "the Church will save the world from ruin by giving it an aristocracy of intellect and moral worth."

Certain suggestions, observations and relevant facts in connection with this formula are set down here in five paragraphs in the following order:—

1. The need for "social education" and "saints."
2. The example of a nineteenth century English gentleman who followed closely in the footsteps of Frederick Ozanam and based personal service on personal sanctity.
3. The mind of the Church on "social service."
4. The suggestion is offered (though not developed) that a true understanding and love of Christian

saints will help to prepare the young for social work and supernaturalize their efforts.

5. Finally, a discreet word is offered to their parents and educators. The Holy Father wishes us to think out our responsibilities during the Holy Year: may this fact be a sufficient motive for our words.

### I.

In May, 1833, when Frederick Ozanam was forming the first Conference of the Society of St. Vincent de Paul in Paris, a friend gave him this advice:

Do not be content to dole out alms; that is a very cheap and unwise charity. . . . Go and make friends among the poor. Give to each family what personal help your own better training enables you to give . . . consider it your primary duty to render some personal service.

In May, 1833. And now the world has lived through another century of its history. In spite of the political and social upheavals which that century witnessed, Our Lord's dictum stands firm: "The poor you have always with you."

And what are we doing about it in this year 1933?

The associations which work amongst us for the study of social problems have been miserably supported. We certainly did not pay very serious attention to Pope Leo XIII in 1891. Soon after the War Cardinal Bourne re-echoed his teaching: he declared and denounced the evils of our modern industrial system and called upon Catholics to take their due share in national reconstruction. Yet the Editor of *The Month* could write these words concerning that Pastoral:

It is hardly too much to say that that stirring and eloquent appeal which should have been made a text-book in every Catholic school in the land, fell upon deaf ears, so that a prominent writer could allude to it as "The Cardinal's Forgotten Pastoral."

And so we carried on: blissfully unconscious that the post-War world called for new, brave and fresh efforts towards implanting in the young a social conscience and a genuine zeal and desire not merely to acquiesce in the iniquitous conditions of the poor. Our Catholic brethren in the United States have, however, made great

efforts towards meeting new needs. Last November representatives of forty-seven colleges and universities inaugurated a real Crusade for Social Justice.

On the eve of the world's economic crash the great working men's pilgrimage came to Rome to honour the memory of Leo XIII (the English contingent, in great part, was made up of members of the devout sex, under the able guidance of the Catholic Association). It was followed by the further appeals of Cardinal Bourne for deeper interest among young men in Catholic work. Nor should we omit to mention the splendid lead given by His Royal Highness the Prince of Wales. As *citizens* we must take our part in those movements of "personal service" (the Prince practically re-echoed the advice given to Ozanam in 1833) which are going on all about us. Would it not be a scandalous thing if, possessed as we are of principles of the utmost social value, we did not take the trouble to apply them? That was the question that Father Charles Plater put before himself. He gave his splendid talents and energies to the solution. "The chief need of the Church in England is of young men who leave our colleges . . ." he wrote in 1910.

Yet, during the last few months, I have met at least a dozen young men who have just left various colleges and who were not so much as aware that Pope Pius XI had issued an Encyclical called *Quadragesimo Anno*. Nothing would be further from my purpose than to imply by this remark a general questioning of Catholic secondary education. Generalizations are almost worthless. But, above all, in matters educational, let us avoid the danger of false *complacency*. The President of the St. Vincent de Paul Society has lately told the present writer of the extreme difficulty of finding young recruits for the Society. The same was said by leading officials of the Social and Evidence Guilds. Let us leave it at that for the moment. Recall, however, the Letter of the Sacred Congregation of the Council to Cardinal Liénart of Lille:

In view of a more thorough Christian social formation, and one adapted to youth, the Sacred Congregation suggests that, in the various clubs for young men and boys and educational institutes, some social education suitable to the capacities of young people should be given.

Now, social education has both a theoretical and practical aspect: the former embraces, generally, the study of books (and a wisely *planned* history syllabus is of great help). The latter is concerned with *personal* formation: the building-up of character, on supernatural principles, with a definite sense of responsibility and of what is involved by a "dedicated" life. We need hardly insist on the fact that the latter rightly claims a priority: both because such an education should begin in *early* boyhood and because we should, by the very nature of the "spiritual life," insist far more upon its acquisition than on merely theoretical and speculative learning. "First and foremost we need saints," Father Plater affirmed. "The love of Christ in His Church and a great devotion to his word unceasingly transmitted by His Vicar . . . this is what the anguish of the present clamours for . . . the world is crying out for saints." Twenty years later Jacques Maritain echoes his words.

During those twenty years, broadly speaking, Almighty God has indeed inspired many young men with great ideals of holiness. One has only to remember the remarkable *Union des Ingénieurs Catholiques* in Paris: it has four thousand active members: their intense spiritual life based on the *Spiritual Exercises*, issues out into many works of zeal. The Youth Movements in Germany have the same tale to tell. There is Giorgio Frassati in Italy; Jean Du Plessis in France, and a remarkable young American called Francis Cullinan who was completely captivated by and set out to imitate St. Aloysius Gonzaga. About Francis there is much to tell and some day it must be told.<sup>1</sup> But now, without further introduction, let us speak of a great Catholic Englishman who, in the anguish of the present, in this Holy Year of 1933,

<sup>1</sup> The interesting point about Francis is that, a typical American boy—he was a splendid base-ball player and loved the circus—he was enormously influenced by an "old-fashioned" life of St. Aloysius. Which tempts me to make the remark that perhaps we are sometimes too prone to make sweeping condemnations of the hagiology of the past. It was not the modern psychologists who taught us how to write saints' lives! The life of Frassati has reached the ninth edition in Italy. A French life has sold 15,000 copies. The life of Jean Du Plessis has reached a sale of 60,000. See an excellent C.T.S. pamphlet *A Hero of the Air*.

and in this centenary of the St. Vincent de Paul Society, we could do well to recall to mind. His name is Charles Langdale. *Non sibi vixit sed patriae*: and for him "patria" meant not only England, but also the Catholic Church, Our Lord's visible Kingdom on earth.

## II.

This short account of his life and ideals contains nothing that does not serve our purpose: he served the Church in the "political" world—and you must consult Bishop Ward's volumes to learn about that—but, in the first instance, he was a layman possessed of an intense spiritual life which expressed itself outwardly in an unique love and service of the poor. And this almost contemporaneously with Frederick Ozanam's apostolate in France. First, then, he was a *man of prayer*. "Pray always," Our Lord told His disciples and St. Paul repeated the injunction to his Christians. Charles Langdale set about the acquisition of this habit with forethought and punctilliousness. "Before prayer prepare thy soul and be not as one that tempts God": no priest could be more painstaking and fervent in preparing overnight the matter for the morning meditation than this holy layman. He rose at half-past five to make his mental prayer and at regular intervals during the course of the day he was found to be on his knees. After meals he never failed to bend his steps towards his domestic chapel. And every Friday, towards midnight, he made the "Holy Hour." "I trust to that holy hour," he would say, "for my contrition." They who lived at his side, and had the opportunity of watching him most closely, noticed that in the midst of his occupations he would sometimes articulate some favourite aspiration to God. But he was "raising" his mind to no distant God: deeply did he experience the reality of Christ as the Life of the soul; he knew what St. Augustine meant when he said: "Thou alone art ever near . . . in the hearts of those who praise Thee." He lived, in fact, a life of Consecration to the Heart of Jesus.

And from his prayer sprung his great and absorbing care and work on behalf of God's poor. "With regard to money," St. Ignatius tells his exercitants, "they ought to consider what proportion they should give to



their family and how much for distribution among the poor." Charles Langdale adopted early in life the custom of retiring every year for eight days to the seclusion of the Novitiate of the Society of Jesus to make the *Spiritual Exercises*. We may believe that his practical zeal was born and matured in that school. He had a passion for almsgiving; but also for *personal interest*, on the lines suggested to Ozanam by his friend. He interested himself in all the associations existent in the middle of the nineteenth century working on their behalf. It was under the auspices of the Sodality of Our Lady that he spent the last three years of his life in voluntary exile from his secluded home at Houghton to labour for the protection of the poor in London.<sup>2</sup>

### III.

The National Council of Social Service has issued a pamphlet entitled *Opportunities for Service*. It contains an imposing list of societies divided into various categories in accordance with the nature of their work:

Work well boys and young men: Clubs and Scouts, etc.

Health work: the Red Cross Society, etc.

Service to be handicapped: The National Institute for the Deaf and Blind, etc.

Betterment of Housing and the development of the countryside.

Work with the unemployed; and so on.

Now what is the attitude of a Catholic to all this? Or perhaps the question had better be put in this way: what does the Church think of mere natural "philosophy of service"? Does she approve of such phrases as "lending one's neighbour a friendly hand" without even an implicit mention of the teaching of Jesus and the action of His all-pervading grace?

Let us take a glance at a recent document. *The Rotary*

<sup>2</sup> We would, of course, have preferred a more recent example, a young Catholic of this century. But we can well ask ourselves the question: Does modern "public-schoolism" tend to produce a Waterton, a Langdale, a Dormer? And are we making adequate efforts to teach the Catholic ideal of sanctity and social service to the younger generation? The Holy Father has again and again asked it of us. For it is certain that an "atmosphere" of paganism diluted by philanthropy smirches spiritual values.

*International*, deliberately set out to make "service" the basis of all its enterprise and the fostering of a materialistic morality. This was banned by the Spanish hierarchy. The Holy See on 4th February, 1929, declared that it was undesirable for ecclesiastical superiors to allow their priests to join Rotary or participate in its meetings: *Sacra autem haec Congregatio Consistorialis re mature perpensa respondendum censuit: Non expedit*. It will be remembered that the phrase *non expedit* was used in connection with the Holy See's attitude to the Italian parliamentary elections in the years that followed the loss of the temporal power. On 30th July, 1886, an authoritative interpretation was issued to declare that the words *non expedit* contained a prohibition. Nevertheless, "social service" is an "indifferent" term and we may use it to speak in common terms with the society in which we live. (Just as, indeed, we use the word "Re-union" and understand it and explain it in a Catholic sense.) We do all that the "pagans" are doing—and aim at their efficiency—but with different motives. We see Christ in our suffering brethren: we love them with the heart of Christ, with His tenderness, His long-suffering, His kindness: we act, not under the auspices of the State, but prompted by the call of His Vicar. The Church, then, only frowns at a materialistic morality, because she knows that the state of "pure nature" has never existed and that if men attempt to eliminate the supernatural, they are in reality undermining their very nature. If the Church hurls an *anathema* at a heretic, she does so because she is guarding the citadel of Truth; if she condemns the propositions of a Baius regarding the capabilities and destinies of human nature it is because she is teaching a greater capability and a higher destiny; if Law is conveniently stated in the form of prohibitions, in its essence, it is nothing else than the most positive and eternal decrees of God for the salvation of mankind. The Church, then, suspects natural philanthropy; she limits its efficacy and doubts its value—but why? Because she is ever affirming with the whole strength of her authority, the permanent vital and all-pervading efficacy of the supernatural life issuing into action. Justice gives to another what we owe to another, the same thing for the same thing; Charity gives what we owe to God, our whole self and nothing in return.



## IV.

Few remarks have haunted me more than one made by a boy who had just left a well-known college (where he had managed to acquire several blazers of varying hues for his undoubted prowess in smiting balls of various shapes and sizes with variously shaped implements). He said—I quote his exact words—"I am going to join the Freemasons: for they at least help each other and the poor and Catholics don't." On inquiry, it proved that he knew nothing about Catholic social effort: he had certainly never heard of Pope Leo XIII. He was an excellent fellow: full of desire to *help*. He had never been shown the way.

Deep in his heart, the layman is craving for the life of prayer, the life of sacrifice, the life of supernatural service. If we fail to give it to him—if we do not educate him towards it as a boy—he will inevitably turn to lower activities and satisfy his appetite with grosser food. "The harm is done at school," a parish priest once said. "How can you expect me to do much with these young men who give their week-end attention entirely to the local rugby club?" Exactly. We think, indeed, that much requires to be done in the formation of a suitable Catholic literature for "seventeen year olds."

The imitation of the saints! We can hardly exaggerate the importance of having clear and accurate views on this point. The Church reserves her most gorgeous and dignified ritual for a Canonization ceremony at St. Peter's. In the missal, she definitely uses the word "imitation" and it is undoubtedly her "mind" that boys and girls at school should be encouraged to know and love the saints. And educators are not fulfilling that duty when they fill a cupboard full of "lives" (ancient and modern, uncritical or otherwise); call that cupboard the "spiritual library"—and leave it at that.

"The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian that is, to form Christ Himself in those regenerated by Baptism." These are the Pope's words in the Encyclical on Education. It is not our purpose (as we affirmed in the introductory note) to develop this point. It certainly opens up many problems. *Spiritual Direction: The Key to Education*: this was

the title of a recent book published in France. Nothing can take the place of the careful and personal guidance of individual souls. "I don't believe much in harangues to hordes of boys," a "Tutor" at a public school once remarked. "Pick out the few; form them well and let them influence the others. Every school should have a 'Society' of those who are keen on spiritual things." Excellent. Spiritualize the "Tutor" and you have the "Spiritual Father": *organize* your "society" and you have the Sodality.

### V.

The Christian Educator "co-operates" with Almighty God in the formation of "Other Christs." He cannot even begin to fulfil his vocation unless he, too, be imbued with high ideals and ready to march on the road towards Christian sanctity. This involves endless effort.

Nobody will be in sympathy with the means—prayer, penance—that the saints employed to develop within themselves, with the help of grace, their supernatural gifts, unless he himself is, in some measure, aware of the supreme value of those gifts and of the enormous consequences involved in that development. Incorporation with the Church effects the incorporation of Christian with Christ. A dynamical, not a statistical incorporation: clumsy words, but they imply that mortification is a necessary condition and missionary zeal a necessary consequence of our supernatural union. Heaven is not an extrinsic reward of a series of good actions that have no connection with that reward; already eternal life has commenced: between the beginning and the perfection of one reality there exists an intrinsic connection: boyhood is not so much a means to achieve manhood as already a beginning to that manhood.

"Unless you have become *as* little children": hardly any one text well meditated will teach us the true meaning of sanctity as this one. Among spiritual "systems" we must choose the one that best prepares and disposes our souls to receive God's gifts with child-like eagerness and simplicity: that allows the Creator to co-operate directly with the work of the creature: that keeps the perfect balance between that double operation: that inculcates the few great truths that occur in a constant refrain in the liturgy: the notion of unmerited vocation: the reality of God's super-

abundant mercy : the overwhelming sense of our misery and our sin : our praise and thanksgiving to our Father in Heaven *per Dominum nostrum Jesum Christum* : that puts us on our knees in adoration of the Sacred Heart of Our Lord and Saviour : that teaches us to prove our love of Him, not in words, but in deeds : that takes us, step by step, towards a complete surrender of ourselves to the mighty operations of His love. Few people realize what the Holy Spirit would do for them if they would only give themselves up wholly into His hands. His touch is always light and gentle and sure. His powerful inspirations are now passing over the world in a very marked manner. In 1933 the Holy Father wishes us to be aware of this fact. He wishes to remind us that the economy of the universe is concerned with transmitting the gifts of the Creator to the creatures : and that they, as rational beings, and in imitation of Him, should give themselves back in return. He who can read human hearts and who rides triumphantly over the billows of human purposes will certainly adapt His graces to times, circumstances and persons and lead His chosen souls whither He wills. The dogma of the Redemption thus translated into real life makes the universe, not mysterious, but harmonious and turns confusion into purpose. In the love and service of God and man (and, as a rule, working with corporate associations), we find the full and perfect life.

" By these divine gifts, through which Jesus Christ purchased for us eternal life, there opened for us the True Life." These are the words of the Holy Father in the Bull *Quod Nuper* which announced that the year 1933 would be kept by the Catholic world as a Holy Year.

NOTE.—The above article was written before the annual report of the National Council of Social Service was published. We add a short extract :—

" The spirit of voluntary service has been quickened throughout the length and breadth of the land. Hundreds of thousands of people have realized that, while they may differ fiercely about many questions, there are immediately practical tasks in which they can unite.

" In very many villages and in almost every town some fresh effort has been set on foot, some new piece of service undertaken, something of practical value accomplished, not by virtue of outside persuasion or outside help, but by personal initiative and local combination of forces.

"At a time when many nations are seeking to solve their difficulties by placing increased reliance on central government and central control, it is significant that in this country one reaction to the national crisis should be a great revival of local enterprise and the spirit of self-help.

"That this is true is largely due to the lead which the Prince of Wales gave at the Albert Hall meeting, and to the energy with which he has followed up his speech by visits of exploration to see what is being done and by speeches, broadcasts and personal interviews. Not only the National Council, but the whole nation, owe a great debt to the Prince for his action in this matter."

The report states that by the end of last March the Council were in touch with over 700 towns and villages where some effort was being made to tackle unemployment. One result was that unemployed men and women were finding relief from their distress in the practice of music and drama and in activities of every kind, from poetry to pottery.

But Catholics have a duty to their own organizations, and an ideal of service prompted by Christian charity. This is their highest service to the nation.

## BUDDHISM AND CHRISTIANITY

WITH VIEWS OF CARDINALS WISEMAN & NEWMAN

BY THE REV. T. F. MACNAMARA,  
of the Mill Hill Fathers.

*"Asia is the grave as well as the cradle of religions. They have disappeared, not merely with the crumbling of ancient civilizations, but have been swept away before the victorious progress of new forms of belief. One of the most widely spread of these spiritual conquests has been Buddhism, extending from India over great portions of Southern and Central Asia and permeating the ancient religions of China and Japan."*

THOMAS : *The Life of Buddha as Legend and History.*

IN the following sketch we propose to trace briefly the history of Buddha and his teaching as discovered in the genuine Buddhist scriptures, and then to show that Christianity is in no way beholden to Buddhism for any of its doctrines and ritual, but that on the contrary Buddhism, at least in its later and more popular forms, has borrowed from Christianity.

Until the discovery of the Pali Texts, Tibet was erroneously regarded as the home and centre of early Buddhism. We now know that "the Turanian worshippers of the Grand Lama have about as much in common with primitive Buddhists as have Mormons with primitive Christians."

It was on the MS. finds of Csoma de Koras in Calcutta in 1836-39, and of Hodgson in Nepal, that Bournouf published his *Introduction to Buddhist Literature* in 1844. Three years later Faucaux printed the Tibetan text of the *Lalita-vistara*, which then became the chief source for the legend of Buddha's life. Tournour, a Civil Servant in Ceylon, brought out in 1836 the first Pali work, the *Mahavamsa*, an ancient history of Buddhism in India and Ceylon. As Bournouf's sources were later in origin than the Pali, scholars failed to find in them an historical basis, so that in 1850, Professor H. H. Wilson declared it to be "not impossible that Sankya Muni is an unreal being." But Oldenbergh had

not yet edited the *Vinya Pitaka* (1873-83), nor had Professor Rhys Davids founded the Pali Text Society (1881) which now has over seventy works to its credit. With Mrs. Rhys Davids we believe "that the life of Siddhattha Gotama of the Sakyas, as an historical fact, is at least as well demonstrated as that of the founder of any other religion of antiquity."<sup>1</sup>

While scholars no longer pit the *Lalita* against the Pali as a source of history, some, who are not scholars, still base theories on documents which can be proved to be accretions and inventions of later centuries. But while the Pali is of paramount importance in the sifting of Buddhist sources, "it, too, is no primitive record." There is evidence for the existence of the Pali Canon, or, more correctly, for a body of Buddhist scripture approximating to the present Canon, at the third Buddhist Council, held about 247 or 236 B.C. For centuries this Canon was handed down orally; not till about 80 B.C. was a beginning made to put the *Three Pitakas* or Baskets of Tradition into writing.

The Buddhist Canon contains no chronology. Only one of the ancient collections of Buddhist scriptures, which purported to record the exact teaching of Buddha, now exists. It is the Canon of *Theravada* in Pali. Various Buddhist sects in Ceylon, Burma, Siam, and China, appeal to this record in support of their divergent views.

The Buddhist Canon is divided into (1) the *Vinaya-pitaka*, a collection of 227 disciplinary rules for monks; (2) *Sutta-pitaka*, arranged in five doctrinal discourses called *Nikayas*, attributed to Buddha and his early disciples, and interspersed with poems and commentaries; (3) *Abhidhamma-pitaka*, or "higher doctrine," which treats of psychological ethics.<sup>2</sup>

In 1881, Professor Rhys Davids considered the *Lalita*, wherein Sir Edwin Arnold found matter for *The Light of Asia*, "of about the same value as some mediæval poem would be of the real facts of the Gospel." He has since given cogent reasons for rejecting this supposed source of Christianity, as we shall have occasion to mention.

<sup>1</sup> Cf. *Buddhism*, Ch. I, ed. 1928.

<sup>2</sup> Cf. Thomas: *Life of Buddha*, Appx., pp. 257-277.



One thing is now certain: there is no continuous life of Buddha in the early Buddhist scriptures. Except for isolated incidents, the life of Buddha is found only in post-canonical works.

Sakyha Muni, Gotama, Siddhara, as the Buddha is variously named, was born about the year 563 B.C., at Kapulavisthu in the Nepal terai. The *Lalita* records fifty-four, and the *Mahavastu* over a hundred previous Buddhas. Another uncanonical source states that twenty-four previous Buddhas prophesied of Gotama. When he took leave of the gods to descend to earth he appointed as Viceroy in heaven one Bodisatta Maitreya, who is to be the next Buddha, according to the *Lalita*. The oldest accounts, however, presuppose nothing abnormal in the birth of Gotama.<sup>3</sup>

In the miraculous stories of Buddha's infancy, writers like Seydel, Edmunds, and Pischel, fancy they detect the origin of the story of Simeon (Luke ii. 22-35). But Dr. Thomas tells us that the *Sutta* concerned has not the slightest reference to the legend, and is merely an instance of a discourse which has a legendary account of the circumstances of its delivery attached to it. "What constitutes preponderance of resemblance depends on very subjective considerations," concludes this eminent authority.

At the age of twenty-nine Gotama is said to have fled secretly by night on his good steed, Kantaka, divinities muffling the sound of his going, on the city gates being opened by their guardian god. Soon followed

<sup>3</sup> The story of Buddha's early life in the legends, is a typical one. Like the Pandaras in the Hindu *Mahabharatha*, and like Rama in the *Ramayana*, Buddha is the miraculous born son of a King belonging, like Rama, to the solar Aryan line. His youth, like that of the epic heroes, is spent under Brahman tutors, and like the epic heroes, he obtains a beautiful wife after a display of unexpected prowess with the bow. A period of voluntary exile followed an interval of married happiness, and Buddha, like Rama, goes to a Brahman's hermitage in the forest. As in the *Ramayana* so in the Buddha legends, it is to the jungles to the south of the Ganges that the Royal exile repairs. After a time of seclusion, Pandaras, Rama and Buddha respectively emerge to achieve great conquests; they, by force of arms; he, by the weapons of the spirit. The epic ideal man is Prince, Hermit and Hero; but Buddha is Prince, Hermit and Saint.

his first encounter with the Tempter Mara (who is still with us in *nightmare*).

The story of the Great Renunciation, when, to adopt a religious life, he left wife, child and home, is well known. Rhys Davids is of opinion that the incident is modelled on that of the rich young man, Yasa, who, waking up one night at Benares, found his palace attendants in unseemly postures and fled. If this is so, the Buddha's flight ceases to be historical. Be that as it may, the Great Renunciation has furnished for twenty centuries the type of self-sacrifice which all Indian reformers must follow if they would win the trust of their people.

Finding no consolation in Hindu philosophy after two years study, Gotama spent six years with five disciples in the practice of great austerities in the forests as a means to immortality. While resting under a Pipel (fig, or Bo) tree—the tree of wisdom henceforth of poets and partisans—he discovered the futility of Hindu methods, and found the Way of Enlightenment. The additional events of those six years have an interest as “an example of the inventiveness of commentaries.”

Legend and miracle surround the Buddha's first preaching of his gospel of contentment, a gospel which gradually changed the current of Indian thought. What “facts of history” there are in the career of Gotama have been extracted at great pains by Dr. Thomas and other scholars.

Among the Kshatriya or warrior class, to which Gotama belonged, he found many disciples whom he gathered around him at Benares, then, as now, the centre of Hinduism. His mission, we are told, was to open the gates of immortality to men.

It is quite certain that Buddha found ready at hand materials out of which he fashioned his new religion. He adopted the best he found in Brahmanism, of which he was both a reformer and an innovator. There was *Maya*, or the principle of Delusion; the eternity of matter and of soul; *Karma*, the good and evil consequences of human acts; Transmigration of souls; Release by moral living; Absorption in the All-Spirit. To his disciples he taught the Intermediate Way, that existence is painful and renewed from life to life by *Tahna* or Desire, which, it has been suggested, may be analogous



to Concupiscence as defined by theologians. He taught that many may be delivered from existence, but only by deliverance from Desire. In effect, these are but the Four Noble Truths which he had thought out under the Bo tree. Karma as the complement of Transmigration links with the Four Noble Truths which constitute the most primitive form of Buddhism.

The sutta of the Turning of the Wheel of Doctrine contains the earliest exposition of Buddhist doctrine. It points to the Middle Way which conduces to Enlightenment and Nirvana, by the avoidance of the extremes of luxury and self-torture. This Enlightenment came to the Buddha when he discovered the Four Noble Truths, viz.: (a) that birth, old age, sickness, death, is Pain; (b) that the Cause of Pain is Craving (*Tahna*) for passion, existence, non-existence, and leads to re-birth; (c) that the Cessation of Pain consists in the cessation of Craving; (d) that the actual means to attain to these three Noble Truths is the Fourth or Noble Eightfold Path; to wit, right views right intentions, right speech, right action, right livelihood, right effort, right mindedness, right concentration.

Buddha denied what is commonly called the human soul. While philosophical Brahmanism had developed the doctrine of the soul (*Ātman*) as the ultimate reality, either as the one universal soul, or as an infinity of souls involved in matter, Buddhism asserted against Hindus and Jains that there was nothing behind the physical and mental elements which constitute the empirical individual.

All that we are depends on what we have thought. The real man is the result of his merits and demerits, his past actions and present actions, and upon them his future existence will depend, whether that is to be divine, human or animal.

Buddha denied a Supreme Being; and Buddhism is, in the words of Oldenbergh, a proud attempt to create a faith without God, to conceive a deliverance in which man delivers himself. "Buddhists," says Professor Poussin, "heap argument upon argument to prove that Nirvana is pure emptiness, the end of the activity of thought and desire." Yet, we are reminded by scholars that to translate *Nirvāna* as sheer nothingness, in our sense, would be to violate our whole interpretation of

Buddhism. For Nirvana to the Buddhist does not mean extinction of the individual, but extinction of Desire, Craving, and consequent cessation of Pain.<sup>4</sup> That Nirvana means the extinction of the individual, Dr. Thomas assures us, meets with no support from the original texts. But what happens at death to him who has attained to Nirvana, Buddha, it appears, refused to state, because "it does not tend to religious life, absence of passion, enlightenment, to Nirvana." He also refused to say whether the universe is eternal, finite, or whether life is the same as the body.

If Hinduism is God without morality, Buddhism is morality without God, and therein lies its inherent weakness. "It is doubtful," writes Dr. Thomas, "if God, as an ultimate reality, an *ens realissimum*, as in Vedanta and Platonism, was conceived, but the denial of such a conception is implicit, and it is certainly denied that Brahma is the Lord or the Maker of the universe, or Omniscient."<sup>5</sup>

Professor Rhys Davids observed in his *Hibbert Lectures* that Buddhism proclaimed a salvation which each one could gain for himself and by himself in this world, during this life, without having the least reference to God or gods, either great or small.

Buddhism was essentially a reaction against Brahmanism, and a denial of the authority of the *Vedas*.

Koppens writes of that change:—

It put spiritual brotherhood in the place of hereditary priesthood; personal merit in the place of distinctions of birth; human intelligence in the place of the *Vedas*; the self-perfected Sage in the place of the gods of the mythology; morality in the place of ritualism; a popular doctrine of righteousness in the place of scholasticism; a monastic rule in the place of isolated anchorite life; and a cosmopolitan spirit in the place of the old rational exclusiveness.

Large space is given in the Buddhist records to discussions on Brahmanism and the tenets of the different

<sup>4</sup> Cf. Poussin: *The Way of Nirvana* (1927). This consciousness of final attainment, called by early Buddhism *arahatta*, literally, worthiness, fitness, *vitmutti*, emancipation, liberty, *anna*, gnosis, insight, *nibbana*, is the realization of the final culminating stage in a single stream of life evolving from eternity.—Mrs. Rhys Davids: *Buddhism*, p. 170.

<sup>5</sup> Op. cit., Ch. XIV, p. 208.

Buddhist schools which had sprung up after the Founder's death. We know that schism took place even in the Buddhist life-time and was led by an ambitious monk who sought occasion to kill the Master, but always he was miraculously saved.

Founder of a religious Order, Buddha ruled his monasteries and monks with the genius of a great commander and the spirit of a great religious. He knew, too, how to charm the masses. In declaring that all composed a universal brotherhood without social distinctions, and that all were spiritually equal, he uprooted the corner-stone of Brahmanism which *is* Caste. His well-organized monastic system and the substitution of the vernacular for Sanskrit, did much to popularize this new creed.

After some forty-five years of active missionary life, Buddha died near Kusinara in Gorakpur District, at the age of eighty, in "most probably" the year 483 B.C., from the effects of a meal of roast pork, which "friend Kunda," the smith, had prepared; but the Buddha left instructions that the unhappy man should be comforted by the assurance that "he had done a deed tending to happiness, fame, and heaven," in that he had enabled Buddha to gain Nirvana. Great earthquakes and terrifying thunders marked the demise of the Enlightened One.

The most interesting items connected with the great Buddhist Order are its three general Councils. At the first, no written record was made, but a sort of oral profession of faith was agreed upon, *Dhamma* and *Yenaya*. Oldenbergh assumed that this first council was an invention, because it had been garnished with inappropriate and anachronistic details, but Dr. Thomas argues for its authenticity. At the time of the second council no less than seventeen schools of Buddhism were declared schismatic; while the story of the third council convened by the Emperor Asoka, at Patna, in 224 B.C.\*

\* The Buddhist Southern Canon dates from this Council. Asoka collected the body of doctrine into an authentic (oral) version in the dialect of his kingdom (Magadhi) of Behar. That version is the Pali, now the sacred language of the Ceylonese. This Canon is said to have been brought to Ceylon by Asoka's son soon after the council and is by scholars admitted to be the parent stem. The Fourth Buddhist Council held under King

shows the process of fission going much further.<sup>7</sup>

The Order, having intimate relations with the laity, acquired much power of expansion. In the second century, B.C., it had spread far and wide and had reached Ceylon (241) and even China. In 61 B.C. the Emperor Meng recognized Buddhism as the third official religion of China. From China Buddhism spread to Japan (A.D. 552). By the seventh century, A.D., it had reached Tibet. Lamaism, so far removed from the canonical teaching, was introduced into Tibet in the fourteenth century by Isong Hyapa.

There is a very marked difference between the Buddhism of the early books and the Buddhism of the present day as seen in Ceylon, Burma, and especially in Tibet. Again, it would be a great mistake, sometimes made, to consider Buddhism as a consistent whole, or a uniform cult. Max Muller knew better for he writes:—

The name of Buddhism is applied to religious opinions not only of the most varying, but of a decidedly opposite character, held by people on the highest and the lowest stages of civilization, divided into endless sects, nay, founded on two distinct codes of Canonical writings.<sup>8</sup>

It would likewise be a mistake to class all Japanese and Chinese as Buddhists and then to reckon the number of Buddhists in the world as about a third of the human race. Indeed, the nearest approach to the Buddhism taught by Gotama is now to be found only in Ceylon, Burma and Siam.

#### **BUDDHISM AND CHRISTIANITY.**

The tendency to compare Buddha with Christ is as old as the time of St. Jerome. But from the days of

Kaniska, about A.D. 40, is known as the Northern Canon, and its Chinese version is called the Great Vehicle of the Law. This Chinese version includes many later superstitions and corruptions not found in the Asoka Canon, called the Lesser Vehicle. The Chinese version was gradually arranged between A.D. 67-1285. These two Canons differ greatly not only about the life of Buddha, but about his doctrine. Kaniska and his Cashmer Council became to the Northern or Tibeto-Chinese Buddhists what Asoka and his Patna Council had been to the Buddhists of Ceylon and the South. In Ceylon the Pali Canon was written down between 80 B.C. and A.D. 423.

<sup>7</sup> Cf. Thomas : *Life of Buddha*, Ch. XII.

<sup>8</sup> *India: What Can It Teach Us*, Note F, Appx.

Strauss there has existed a subconscious wish in the minds of rationalistic writers to mythologize the Gospel story, while accepting Buddha and his career as historical, "so far as he is represented in the judicially compressed accounts presented to Western readers," writes Dr. Thomas.

On reading an article in *The Nineteenth Century*, in 1882, by Mr. W. S. Lilly, Dr. Newman expressed himself as being "startled" by the writer granting so much to Buddhism, and put to him a series of questions, thus :—

How far the notices of Buddha are contemporary and what part of his history and biography do they cover? Are they MSS. or inscriptions and contemporary, or are they simply traditional, from mouth to mouth? Can they be satisfactorily fixed to a date prior to the spread of Nestorianism in the East, say the middle of the fifth century, or came before the date of the probable apostolic teaching, e.g., St. Thomas?

Mr. Lilly, with Dr. Newman's permission, showed the queries to Professor Rhys Davids, "by far and away the most competent man living to answer them." This led to a correspondence, through Mr. Lilly, between the foremost spokesmen for Buddhism and Christianity, reproduced in *The Claims of Christianity* (1894), a work long out of print and scarce. (Publishers: Chapman and Hall.)

On May 2nd, 1882, Professor Rhys Davids wrote :—

The questions of your revered correspondent raise the most important and, at the same time, the most difficult problems in the history of Buddhism. The oldest evidence we have is contained (1) in the Pali Pitakas, (2) in the Asoka inscriptions, and the Barhut and other bas-reliefs. The former date, in the unanimous opinion of Pali scholars, within one hundred and fifty years of the Buddha's death. And they contain a number of older documents, some of them preserved in their entirety which belong to the very earliest portion of that period of one hundred and fifty years. Those oldest documents are amply sufficient to show what were the principal points in Gotama's system of ethics and in the regulations of his Order of Recluses.

The stone records are firstly as regards the edicts of the great Buddhist Emperor Asoka, within a few years of 250 B.C.; and, secondly, as regards the extensive series of bas-reliefs, about fifty years later. They show what occupied the mind of Buddhists in the third century B.C.

and confirm the older details in the Pali Scriptures. The very numerous illustrations of the Buddhist legend still preserved to us on these stones show that it existed practically in its entirety at that early date. And the date of Asoka is fixed not only by Indian chronology, but also by the evidence of contemporary Greek writers.

The MSS. have been handed down in Ceylon, Burma and Siam, and there being no Pali alphabet in common use in those countries, they are written in the different alphabets in use there. One consequence of this is that it is comparatively easy to ascertain the right original readings. But the books so written, were not at first so written at all. They were committed to MSS. in the first century A.D. Up to that time they were handed down in the Order by members of the Order whose duty it was to learn them by heart. This is not mere tradition. There is all the difference between stories of sermons being handed down from one man to another without any special importance being attached to the form in which they were related; and stories or sermons, the very words of which and of commentaries upon them, were regarded as sacred, being learned by heart, and handed down, word for word. And we have evidence of the accuracy with which the early Buddhists thus transmitted their books—(1) in the fact that they have preserved the exact words of the oldest documents to which I have referred, even when those words contained opinions which were no longer accepted by those who transmitted them; and (2) in the fact that those oldest documents as still extant contain no reference to disputes—as important in the history of Buddhism as the Arian controversy in the history of Christianity—which arose about 300 B.C. It would be impossible to set out these points in a letter. But even if we place no reliance upon the accuracy of this verbal transmission, and accept therefore the Pali Scriptures as evidence only of Buddhist belief when these scriptures were actually written, that is enough to show that there can have been no borrowing from Nestorian or other Christian teachers. No one supposes that the Nestorians had penetrated into Ceylon in the year 88 B.C. As to the authenticity of the records on stone, there is no doubt, and though the chain of reasoning in the case of the Pali MSS. will always seem weak to the lay mind, it is one that appeals convincingly to critical scholars. . . .

Meanwhile, Mr. Lilly had sent the Cardinal a copy of Dr. Estlin Carpenter's article on Buddhism and Christianity, which had appeared in *The Nineteenth Century* of December, 1880, wherein the writer maintained that "no clue has, as yet, turned up which may serve, in any way, to connect Christianity with Buddhism."



The Cardinal returned to Mr. Lilly Professor Rhys David's letter with these remarks :—

May 10th, 1882.

I have opened so large a question, that it is no wonder he has not hit the points which constitute my difficulty in the matter. . . .

Dr. Carpenter goes on to say that the resemblance in the life and teaching between Buddha and "the Galilean Prophet" is, at first sight, so close as to have given rise to the crude suggestion "that the latter is but the reproduction of the earlier." He says the facts of history do not allow of this explanation of the coincidence, but he allows the coincidence itself and accounts for it by the "pious fancy of Buddhist disciples," leaving it apparently to be inferred that to the pious fancies of Christian disciples was owing the other side of the parallel. But I cannot follow him in this solution of the difficulty. The coincidence of biographical notices in the memoirs severally of Our Lord and of Buddha is so close and minute, that it seems to me plain that the record of Our Lord's life, our written Gospel, is taken from biographies of Buddha, or the biographies of Buddha from Christian sources. I am, then, naturally, led to ask : What is the trustworthiness of the account of the life and actions of Buddha, as contained in Dr. Carpenter's article?

Now, what is the coincidence which I think so startling? Not the mere claim to a supernatural sanction. A divine birth, a gift of miracles, an heroic life, a great success, are claims historically of every great moral teacher and social reformer. Nor again is there a difficulty in a close resemblance in the accounts left us of the ethical code promulgated by Our Lord and Buddha. There is little in the ethics of Christianity which the human mind may not reach by its natural powers, and which, here and there, in the instance of individuals, great poets, and great philosophers, has not in fact been anticipated.

It is not this which I want explained, but it is the series of details wrought into the life of Buddha, so parallel to that which we find in the Gospels, it is this which leads me to ask for the authority on which it is reported to me, and on first hearing to meet it with deep suspicion of its untrustworthiness, and to ask whether it is not posterior to Christianity and referable to Christian teaching.

For instance, I am told that Buddha came on earth with the object of "redeeming the world"; that he "voluntarily descended from his high estate"; that his descent was the last of a series of "incarnations" with one object from first to last of delivering mankind "from sin and sorrow"; that he became incarnate in a married woman; that he was born when his mother was journeying to her paternal home; that, on its taking place, the gods in the heavens

sang: "This day a son is born" to "give joy and peace to men, to shed light in dark places," and to give "sight to the blind." When the child was presented to his father, an aged saint wept as he predicted his future greatness, saying: "What happiness shall ensue from the birth of this child? My time of departure is close at hand." He had the name of the "Establisher"; "he grew in wisdom and stature; he taught his teachers." The Tempter appeared and promised him universal sovereignty; but he replied: "I want not an earthly kingdom, depart." On his attaining Buddhahood there followed miracles; "the blind saw, the deaf heard, the lame walked, and the captives were restored to liberty," he himself was "transfigured," etc., etc.

Now, what is the authority, what the evidence for all this?

Buddha came "to *redeem* the world" (we must keep to the very words, else there will be no difficulty to be solved). Then I ask, who told us this? The Gospels were written, say, ten or twenty, suppose fifty or a hundred years after the events they record, and are separate witnesses for those events—is the Buddhist Gospel as near the time of Buddha as the Christian to Christ? Who tells us that the gods sang on Buddha's birth and proclaimed peace to men? Who were the witnesses or at least the reporters of the fact of Buddha's fight with the Tempter? To prove the authenticity and the date of one of our Gospels, we are plunged into a maze of MSS. of various dates and families, of various and patristic testimonies and quotations, and to satisfy the severity of our critics, there must be an absolute coincidence of text and coincidence of statement in these various MSS. put forward as evidence. If a particular passage is not found in all discoverable MSS., it is condemned. There are MSS. of St. John which omit the account of the Angel of Bethesda, as it stands in the fifth chapter; accordingly the exegetical lecturer thinks himself at liberty to disbelieve the narrative. The termination of St. Mark is wanting in other MSS.; in consequence, as if this omission was an actual disproof of its authenticity, a critic expresses his gratification that we are no longer bound by the text: "He that believeth not," etc. And in vain are the "Three Witnesses" found in the Latin text of St. John's First Epistle; it is fatal to their reception that they are not found in the Greek. Why are we not to ask for evidence parallel to this before we receive the history of Buddha? Perhaps you will answer: But he lived so long ago; how can you expect a contemporary life of one who lived in the days of Darius Hystaspes? True, but I remark that the mere absence of evidence is not itself evidence; may it not rather be urged from the parallel of Roman history, that the absence of historical evidence is the sure forerunner and token of myths?



There is nothing producible, as far as has been brought home to me, to show that the words and deeds and history attributed to Buddha form a whole, such as the Gospels, and existed *in detail* for earlier than one thousand years after Buddha; nothing to show that the passages in the Buddhist books which are now received do not belong to Christian sources; nothing to show that the very best reason for thinking that they were in existence as early as seven or eight hundred years after Buddha is the fact of Christianity having spread through the East by that time, as the Aristotelian Saracens and Moors in the Middle Ages are a proof of their influence on the Catholic Schoolmen. There is more evidence that Christianity influenced the Buddhist traditions than that the history of Buddha, as now reported, existed as it now exists before the Christian era.

I write this as an Empirical view, as a case which has to be investigated. I am quite unlearned in the subject, but I want to know whether my question can be satisfactorily answered. I do not, of course, deny the singular greatness of Buddha; it is the details of his history which I am sceptical about. Meanwhile, in order to prove that my belief in the influence of Christianity in the East in our first centuries is not unwarranted, I quote the following passage from Gibbon about the Nestorians:—

“From the conquest of Persia, they carried their spiritual arms to the north, the east, and the south; and the simplicity of the Gospel was fashioned and painted with the colours of the Syrian theology. In the sixth century, according to the report of a Nestorian traveller, Christianity was successfully preached to the Bactrians, the Huns, the Persians, the Indians, the Persarmenians, the Medes, and the Elamites. The Barbaric Churches, from the Gulf of Persia to the Caspian Sea, were almost infinite; and their recent faith was conspicuous in the number of their monks and martyrs. The pepper coast of Malabar and the islets of the ocean, Socotra and Ceylon, were peopled with an increasing multitude of Christians, and the bishops and clergy of those sequestered regions derived their ordination from the *Catholic* of Babylon. In a subsequent age, the zeal of the Nestorians overlapped the limits which had confined the ambition and curiosity both of the Greeks and the Persians. The missionaries of Balch and Samarcand pursued without fear the footsteps of the roving Tartar, and insinuated themselves into the camps of the valleys of Imaus and the banks of the Selinga.” Ch. 47.

On June 19th, 1882, Professor Rhys Davids replied as follows:—

Many thanks for allowing me to read Dr. Newman's very

interesting letter, which I return. I cannot believe that the Buddhist traditions had any influence at all over Christian belief. It is much more likely that the later Buddhist writers were influenced by Nestorian and other Christian missionaries. But of this, too, there is no evidence as yet. The resemblances between the two accounts are often very striking at first sight, but they are shown by the slightest examination to rest on a basis of belief quite contradictory. Thus, the Buddhists did not ascribe to Gotama any divine birth in the Christian sense. Before his descent into his mother's womb he was a *deva*; that is, one of the innumerable spiritual beings who were supposed to people the Tusita heavens. When Buddhism arose the Hindus believed in a Great First Cause, in whom and by whom all things exist. The Buddhists established no connection between their Master and this Being.

So again of miracles. The oldest research in the Pali Sutas does not ascribe to the Buddha any such actions as are designated in Christian writings by the word "miracle." In a similar way all that exact identity of phraseology which is necessary to support the hypothesis of a borrowing either from one side or the other, seems to me to fade quite away when the supposed resemblances between Christian and Buddhist accounts are examined. "Buddha came on earth to redeem the world." Well, I can quite imagine a Christian writer so describing the Buddhist belief. But, though the description is fair enough, the *expression* cannot be found, so far as I am aware, in any Pali Sutta. The expression used in the Nakala Sutta, by the *devas* in their song of joy at the birth of the child, comes near to it, but it is not the same. They say: "The Bodisat, the excellent pearl, the incomparable, is born for a good and for a blessing in the world of men," etc. And it is only to the Pali Suttas that we can go for any evidence of Buddhist expressions actually used (before the Christian era) to describe events in Gotama's life. Asoka's edicts have not a word about the life of Buddha. The bas-reliefs at Barhut are certainly pre-Christian, but they give pictures, not words. And the Chinese and other accounts are all post-Christian. It is in these Chinese books (or rather in the English phraseology of our particular translator of them) that the supposed Christian phrases are usually found. I have the honour, therefore, to find myself in agreement with your revered correspondent as to the uncertainty of any conclusions that might be drawn from the coincidence in expression of these later Buddhists with the much older Christian writers.

Thus ended a most instructive correspondence from which it is clear that in the mature opinion of the most considerable Buddhist scholar of his time there can be

no question that Christianity owes anything whatever to Buddhist teaching or writing.

Exactly a quarter of a century later Professor Rhys Davids published *Early Buddhism* (1907), and in Chapter III he does but enlarge by apt comparison upon the judgment contained in the last sentence of his correspondence with the Cardinal.

If an Eastern scholar [he writes] desired to ascertain the fact about the life of Christ, he would not have recourse to such works as Klopstock's *Messiah* or Milton's *Paradise Regained*. . . . They do not even purport to be historical. Such value as they have is due to the literary skill with which they recast a story, derived from earlier documents; and, perhaps, also to the part they play as *Tendenzenchristen*, as supporting a certain trend of opinion. The historical enquirer would go to the original documents; he would ignore the later poetry. It is, unfortunately, precisely such later books of edifying poetry that have been the source of modern popular notions about the life of Buddha. Sir Edwin Arnold's well-known poem, *The Light of Asia*, is an eloquent expression in English verse (based upon the *Lalitavistara*) of Buddhist beliefs, at the time when, *centuries after the time of Buddha*, the Sanscrit poem was composed. Anyone who wishes to know the truth, as far as it can be ascertained, about the actual events of the Buddha's life, will obviously ignore these productions, however edifying, of literary imagination. He will go to the earlier documents. The first discovery he will make, is that there is no book in the Buddhist Canon exactly corresponding to a Gospel.

Dr. Thomas devotes Chapter XVII of his *Life of Buddha* to the discussion of fifteen supposed parallels between Buddha and Christ, and remarks that "in proportion to the investigator's direct knowledge of the Buddhist sources, the number of supposed parallels, instances and borrowings decrease." Thus Van den Bergh<sup>9</sup> reduces Srydel's<sup>10</sup> fifty instances to nine; Hopkins does not think any of the five parallels he himself adduces to be very probable;<sup>11</sup> Garbe<sup>12</sup> assumes direct borrowing in four cases; while Carpenter considers

<sup>9</sup> *Indische Eiflüsse auf evangelische Erzählungen* (1904).

<sup>10</sup> *Das Evangelium von Jesu in Seinen Verhältnissen zu Buddha* (1882).

<sup>11</sup> *India Old and New*.

<sup>12</sup> *Indien und das Christentum* (1914).

Simeon the only unobjectionable example. Nevertheless, comments Dr. Thomas, who quotes in full the various Buddhist passages which frequently are made to pass for canonical matter, "Asita (Simeon's supposed prototype) was not expecting a Buddha, he did not depart in peace but with lamentation, and he did not live to see the Buddha come."

While Max Muller, Rhys Davids, Poussin and Thomas reject all connection between the Buddhist scriptures and the Gospels, Weber and others are of opinion that Christian writings were used by Buddhists "to enrich the Buddhist legend, just as Vishnavits built up the legend of Krishna on many striking instances in the life of Christ."

How, asks Max Muller, if Buddhism had penetrated into Japan and influenced the Essenes before the coming of Christ, are we to account for the diametrical opposition of the two religions? Again, Professor Aiken reminds us that Buddhism is absolutely ignored in the literary and archæological remains of Palestine, Egypt and Greece.

"There is not a single ruin of a Buddhist monastery or *stupa* in any of these countries; not a single translation of a Buddhist book; not a single reference in all Greek literature to the existence of a Buddhist community in the Greek world."<sup>13</sup>

Having learned on the authority of foremost scholars of Buddhism that Christianity owes nothing whatever to that Eastern cult, we may now enquire whether, on the contrary, Buddhism, in one form or another, has not borrowed from Christian sources.

In *Trans Himalya*, Vol. III, Sven Hedin, has devoted a chapter to this enquiry. He bases his conclusions on the study of the writings of Catholic missionaries and modern historians like the Jesuit Dahlmann, Rockhill, Garbe and others. With a mere *précis* we must be content.

The Franciscan Rubrusquis, in his *Journey to the Eastern Parts of the World* (1252-55),<sup>14</sup> frequently mentions that Nestorian Christians, numbers of whom he

<sup>13</sup> Cath. Encycl. : *Buddhism*.

<sup>14</sup> Cf. Rockhill's edition, London, 1900.

had encountered, had numerous congregations in the countries to the north and east of Tibet for six hundred years before his time.

We know that in the third century B.C., Buddhism spread over North-West India, developed there and flourished till the eighth century A.D., as the *Mahayana*, Great Ship or Vehicle. This modification of original Buddhism Father Dalhmann attributes to Christian influences. He ascribes Buddhist successes over Asia and a third of the human race to the Christian ideas it had adopted in North-East India

Richard Garbe<sup>15</sup> denies this early influence of Christianity on Buddhism, but concedes that later Christianity did leave traces in northern Buddhism. Christian influences became possible only when Nestorian missionaries appeared in those regions, and it was after that time that belief in Tibet and Nepal in an almighty, omniscient, primordial Buddha arose—"a monotheistic deviation from the original atheistic Buddhism." Garbe is of opinion that it is not unlikely this almighty god may have been borrowed from the Nestorians.

But with much greater confidence does he insist on the influence of Christianity on Lamaism, "which has been even styled a caricature of the Catholic Cult."

Now, Tibetan Lamaism was founded in the middle of the eighth century A.D., by Padma Sambhava who, however, retained many indigenous Shaman beliefs and customs in his peculiar brand of Buddhism, which had already absorbed Sivaist (Hindu) elements in India.

Ever since the days of Odorico de Pardenone (1328) resemblances between Lamaism and Catholicism have been pointed out and variously accounted for by Catholic missionaries—or through their mouthpieces, such as Fr. Georgi, for the Capuchines; Fr. Andrades, Kircher and Graber for the Jesuits, Desgodins; and, of course, "the incomparable Abbé Huc overflowing with kindness of heart, cheerfulness and wit" (Sven Hedin).

Writing of Lamaism as reformed by Tsong Kapa, Huc remarks:—

If we examine, even most superficially, the forms and innovations introduced into the Lamaist cult by Tsong Kapa,

<sup>15</sup> In *Deutsche Rundschau*, April, 1912.

we are quite unavoidably struck by the resemblance to Catholicism. In the Crozier, the mitre, the chasuble, the Cardinal's robe, or the choir robe, which the high Lamas wear on journeys or in performing certain ceremonies, the double choir at divine office, the chant, the exorcism, the censer with five chains, which can be opened and closed at pleasure, the blessing which the Lamas impart by extending the right hand over the heads of the faithful, the rosary, the celibacy of the clergy, the separation from the world, the worship of saints, the fasts, processions, litanies, holy water—these are the points of contact the Buddhists have with us.

Can we say that these points of contact have a Christian origin? We believe so, and though we have no positive proof of such a derivation in tradition or in the antiquities of the country, it is, nevertheless, permissible to express conjectures which in every respect are highly probable.<sup>16</sup>

The Abbé recalls the embassies in the fourteenth century sent by Tartar conquerors to Rome, France and England; how these barbarians must have been struck by the pomp and splendour of the Catholic ceremonial; how the Missionary Orders penetrated into Tartary and Tibet; how Tsong Kapa, the reformer of Lamaism, had been instructed by a stranger from the West; how he moved westward and settled in Tibet. The Abbé then asks was not this "stranger with a large nose" a Catholic Missionary? Tibetans remarked that Huc must be from the country of Tsong Kapa's teacher, because of his large nose, so strange to Tibetans.

In *Christianity in China* Huc writes:—

Father Desideri, S.J., in our opinion, has very extraordinary notions on the points of contact he thinks he has discovered in dogma between Christianity and the Lamaist teaching. It is true that in Tibet are found astonishing reminders of the great primitive traditions and unmistakable traces of the missionaries of the Middle Ages, but it is not true that the Buddhists have any clear, definite idea of the Holy Trinity, of the salvation of men, of the Incarnation of the Son of God and of the Holy Eucharist. The germs of all these doctrines may possibly underlie their creed, but they are certainly not firmly established (Vol. VI).

Cardinal Wiseman,<sup>17</sup> relying chiefly on Rémusat, defends the view that the Lamaist cult was imported into

<sup>16</sup> Cf. *Tibet, Tartary and China*, Vol. II.

<sup>17</sup> Lecture XI, pp. 260-2, *Lectures on Science and Revealed Religion*.



Tibet from Europe, and that its outward resemblances arose in consequence of Lamaism having adopted part of the splendid ritual of the Catholic Church, thus opposing the contention of Renaudot, Andrade Della Penna, Lacroz and others, that Lamaism is but a degenerate Christianity.

"The early missionaries," writes Abel-Rémusat, "were satisfied with considering Lamaism as a sort of degenerate Christianity, and as a remnant of those Syrian sects which once had penetrated into those remote parts of Asia."

In an eloquent passage Cardinal Wiseman sums up the discussion thus:—

At the time when the Buddhist patriarchs first established themselves in Tibet, that country was in immediate contact with Christianity. Not only had the Nestorians ecclesiastical settlements in Tartary, but Italian and French religious men visited the court of the Khans, charged with important missions from the Pope, and St. Louis of France. They carried with them Church ornaments and altars, to make, if possible, a favourable impression on the minds of the natives. For this end, they celebrated their worship in presence of the Tartar princes, by whom they were permitted to erect chapels within the precincts of the royal palaces. An Italian archbishop, sent by Clement V, established his See in the capital, and erected a church, to which the faithful were summoned by the sound of three bells, and where they beheld many sacred pictures painted on the walls.

Nothing was easier than to induce many of the various sects which crowded the Mongol court to admire and adopt the rites of this religion.

Some members of the imperial house secretly embraced Christianity, many mingled its practices with the profession of their own creeds, and Europe was alternatively delighted and disappointed by reports of imperial conversions and by discoveries of their falsehood. It was such a rumour as this, in reference to Manghu, that caused the missions of Rubriqueis and Ascellino. Surrounded by the celebration of such ceremonies, hearing from the ambassadors and missionaries of the West, accounts of the worship and hierarchy of their countries, it is no wonder that the religion of the Lamas, just beginning to assume splendour and pomp, should have adopted institutions and practices already familiar to them, and already admired by those whom they wished to gain. The coincidence of time and place, the previous non-existence of the sacred monarchy, amply demonstrate that the religion of Tibet is but an attempted imitation of ours.

It is, of course, certain, remarks Sven Hedin, that Catholicism has stamped its image on Lamaism, and not vice versa, and just as evident that the two religions have, in essential matters, developed quite independently.

While, on the one hand, in the story of Balaam and Josaphet there is historic evidence of the migration of a Buddhist legend into the Christian Church; on the other hand, Buddhist Scriptures of the fifth century did not scruple to enrich the Buddhist legend with scenes from the Gospel story, as can be seen in the ruined Buddhist monasteries in Northern Punjab at Tamalgiri, which Ferguson has described in his excellent work on *The Cave Temples of India*.

Lamaism, writes Rhys Davids, with its shaven priests, its blessings, rosaries, images, holy water, etc., etc., bears *outwardly* at least a strong resemblance to Romanism, in spite of the *essential* difference of its teachings and its mode of worship.<sup>18</sup>

"In the rough," writes Professor L. de la Vallé Poussin—perhaps the greatest living authority on Buddhism—"we may say that we find in Buddhism, *especially in its later forms*, some notions which recall Christianity—vows of chastity, Confession, invocation of Saints, participation in merits, etc.; but even without taking into consideration the totality of the two systems which are in flagrant contradiction, the very notions which appear most similar, are separated when we analyse them by the whole depth and width of the great gulf fixed between the European and the Hindu mentality."<sup>19</sup>

How Buddhism, which flourished for centuries throughout India after it had been proclaimed the State religion by Asoka, (250 B.C.), its greatest convert, lost hold upon the Indian mind and people, we can only conjecture. But we do know that Buddhism and Brahmanism lived side by side for many centuries (543 B.C.-A.D. 800); and that modern Hinduism is the joint product of both systems of religion.

The Greek chroniclers of Alexander's Indian invasion (327 B.C.), and the Greek Ambassador, Megasthenes (300 B.C.), bear witness to the predominance of Brahmanism immediately before Asoka's reign; while Sanskrit liter-

<sup>18</sup> *Buddhism*, 250.

<sup>19</sup> *Buddhism*, 27.



ature and drama indicate Brahman influence during the next six centuries. The Chinese Buddhist pilgrims, who visited India in A.D. 399 and 629, found everywhere the two creeds in keen competition for the suffrages of the people. During the eighth and ninth centuries, Brahmanism gained the upper hand and became the ruling religion. Professor Rhys Davids surmises that at that period Buddhism became corrupt and no longer attracted the people and, having lost the favour of the Kings, "it had no power to stand against the opposition of the (Brahman) priests." There are, indeed, legends of persecution of Buddhists, but neither Buhler nor Rhys Davids believes them to be true.

By the time Mohammedanism had gained a permanent foothold in India, Buddhism had almost entirely disappeared, having died out in part, and in part having been merged into the Hindu sects of Siva and Vishnu. A stranger to its native soil for over a thousand years, it has since made greater conquests in other Eastern lands. Burma is to-day essentially Buddhistic, the Indian Census counting over nineteen million Buddhists, the majority of whom are to be found in Burma.

Together with Christianity and Mohammedanism, Buddhism is to-day one of the greatest religions of the world; but though numerically accounted stronger than either, Buddhism is a decadent religion which has lost its old missionary spirit and can therefore lay no claim to be the rival of Christianity—not so Mohammedanism.

## SERVUS SERVORUM DEI

BY THE REV. E. F. SUTCLIFFE, S.J.

**I**N the following essay it is proposed to place before the reader the historical origin and the meaning of this ancient papal designation. It may appear at first sight that the meaning is too obvious to require any discussion, or even to admit of any. However, the phrase is in itself capable of bearing either of two meanings, for either the first two or the last two words may be taken in close connection. In the former case the meaning is the most lowly of the servants of God; in the latter case the meaning is the servant of those who are the servants of God. We may compare the curse of Chanaan in Genesis ix. 25: "A servant of servants shall he be unto his brethren." Here the words are used according to the Hebrew idiom by which a superlative is expressed by the repetition of a noun in the genitival relation. For example, the heaven of heavens is the highest heaven, the song of songs is the most beautiful song, and the holy of holies is that which is most holy. On account of that deep knowledge of the sacred Scriptures which has always characterized the great figures of the Church in every age the suggestion spontaneously offers itself that the papal title is drawn from Genesis and bears the meaning proper to the Hebrew idiom. The evidence, however, as will be seen, is not favourable to this suggestion.

More than one of our English chronicles refers to this papal title, though the words of the so-called Matthew of Westminster are taken over unchanged from Matthew of Paris, whose English origin is definitely established in spite of his name, which may be a patronymic derived from his family or may be due to some connection of his own with the French city. However that may be, he entered the Abbey of St. Alban's, and there took the monastic habit on January 21st, 1217. Among other entries for the year 605 in his *Chronica Majora* he writes that our father Gregory, the first, that is, of the name, was the first of all to style himself at the beginning of his letters the servant of the servants of God thereby

leaving to all his successors in the papacy an example of humility. This statement, itself dependent on the life of the Saint by John the Deacon, serves to show the impression inevitably produced on the minds of men by the humble, self-imposed designation of the Roman pontiffs. An interesting appeal for papal help, based on this title of the Popes, is that addressed in 1193 by the Archbishop of Rouen and his suffragans to Pope Celestine III begging his assistance for the release of King Richard of England, who had been captured and imprisoned on his return journey from the Holy Land by Leopold, the Archduke of Austria. Our hope, they write, rests in him who is our hope, that in these our straits there may not fail that overflowing and inexhaustible fullness of grace, which bestows itself on the afflicted, raises the fallen, heals the injured, and, to compress all that might be said in one phrase, communicates itself to all; who belongs wholly to each and all, who publicly confesses himself the servant of servants. Rouen was at that time an English dependency, and the actual author of the letter was Petrus Blesensis, who appears to have been secretary to Archbishop Richard of Canterbury.<sup>1</sup>

It was only a few years previously that the accomplished scholar and diplomat, John of Salisbury, in writing against those ambitious of the papal power, drew an argument from the real position of the Popes as truthfully portrayed in their title of *Servus Servorum Dei*. This is in his work *Policraticus*,<sup>2</sup> which was completed about the year 1160. Whoever, he writes, is Roman Pontiff, must necessarily in the present circumstances of the Church be the servant of servants. And this, he adds, not as a mere vainglorious title, as some imagine, but in very fact, as, even against his will, he must serve the servants of God. In evidence of this he appeals to the testimony of the reigning Pope, his friend and fellow-countryman, Adrian IV. The condition of none is more unhappy than that of the Roman Pontiff, who without any other adverse influence must quickly succumb under the very burden of his labours. Pope Adrian, who had no secrets from John of Salisbury, averred that in the

<sup>1</sup> Ep. 64 inter Petri Blesensis epp., Migne, P.L. 207, 187ff.

<sup>2</sup> Lib. viii., c. 23, v. fin.: "Qui Romanus Pontifex est, eundem pro conditione ecclesiae quae nunc est, esse servum servorum necesse est."

see of Rome he had found such unhappiness that in comparison with his present troubles all previous bitterness was joy and happiness. He said that the see of the Roman Pontiff was a thorny one and beset with sharp spikes, and of such crushing weight as to oppress and wear out the stoutest shoulders. He would have preferred never to have left his native soil of England or to have remained for ever hidden in the cloister of St. Rufus rather than to have embarked on such difficulties, were it not that he could not bring himself to resist the dispensation of divine providence. The pope complained with resignation that the Lord had always kept him laid out between the hammer and the anvil. The lesson of all which, John concludes, is the folly of those whose blind ambition leads them to struggle even to the shedding of blood for the attainment of the papal throne.

The earliest reference to the papal title we are considering, occurs in the life of St. Gregory the Great written by John the Deacon. This writer had been first a monk of Monte Cassino, and later became a deacon of the Roman Church. It was at the suggestion of John VIII (872-882) that he undertook the biography of that Pope's great predecessor. Towards the beginning of the second book, which is devoted to the events of Gregory's pontificate, he writes that soon after his elevation to the supreme pontificate of the blessed city of Rome, following in the footsteps of his predecessors, he repressed under severe threats the superstitious title of Universal, which the bishop John of Constantinople was then arrogantly assuming to himself, and was the first of all in the beginning of his epistles with great humility to style himself the servant of the servants of God, and both in this and in his modest pontifical apparel left to his successors a monument of his humility.<sup>3</sup>

<sup>3</sup> "Mox ut summum pontificium felicissimae Romanae urbis, Christo mortalibus consulente, sortitus est, superstitiosum Universalis vocabulum quod Johannes Constantinopolitanus episcopus insolenter sibi tunc temporis usurpabat, more antecessorum suorum pontificum, sub districtissimae interminationis sententia refutavit, et primus omnium se in principio epistularum suarum servum servorum Dei scribi satis humiliter definivit, cunctisque suis successoribus documentum suae humilitatis tam in hoc quam in mediocribus pontificalibus indumentis, quod videlicet hactenus in sancta Romana Ecclesia conservatur, haereditarium reliquit."

There are several points to be noted about this statement of Gregory's biographer. In the first place, though no Pope had previously used the title, Gregory had himself employed it while still a deacon of the apostolic see. It occurs in the course, though not in the address, of a document written in 587 by which Gregory grants certain parcels of land to the monastery of St. Andreas, which he had himself founded. In the address he styles himself *Gregorius indignus diaconus apostolicae sedis*, but a little lower he writes *ego Gregorius servus servorum Dei*.<sup>4</sup> This is the first known occurrence of the title, so that Gregory was both the first to use the title and the first to do so as Pope. St. Augustine had, however, long before used similar expressions in the superscriptions of his letters. To Proba he wrote: *Augustinus episcopus servus Christi servorumque Christi religiosae famulae Dei Probae in Domino dominorum salutem*. Similarly to Hilary: *Augustinus episcopus servus Christi et eius ecclesiae*; and in a letter to Vitalis he calls himself "servus Christi et per ipsum servus servorum ipsius."<sup>5</sup> Later such expressions became common, and the writings of St. Jerome, the influence of which was so wide-spread, may well have contributed to the adoption of the custom. St. Paul warns the Ephesians to be "subject to one another, in the fear of Christ"; and St. Jerome's commentary on the passage contains the exhortation: "Let Bishops give ear to this, let priests give ear, let the whole order of teachers give ear, that they are subjected to their subjects, and let them imitate the apostle who says: 'Whereas I was free as to all, I made myself the servant of all, that I might gain the more.' . . . Our Saviour also took the form of a servant to serve His disciples, and He washed their feet. There is this difference between the rulers of the Gentiles and of Christians, that they lord it over their subjects, we play the part of servants, and in that we are the greater, if we are the least of all."<sup>6</sup>

<sup>4</sup> *Greg. I Pap. Registrum Epist.* II, p. 437, ed. in *Mon. Germ. Hist. Epist.* T. II, by Ewald and Hartmann.

<sup>5</sup> Ep. 130 (al. 121), Migne, P.L. 33, 494; ep. 157 (al. 89), *ibid.* 674; ep. 217 (al. 107), *ibid.* 978.

<sup>6</sup> *Comm. in Ep. ad Ephes.* V, 21, quoting I Cor. IX. 19. To show further how the way had been prepared for St. Gregory's practice, reference could have been made, were the document genuine, to the letter of exhortation supposed to have been

In view of the statement of John the Deacon it is moreover remarkable that of the 850 letters of Gregory's in the three collections derived from the Lateran register not a single one has the title *Servus servorum Dei*. On the other hand, the letters known from other sources, as from the history of the Venerable Bede, do with two exceptions contain the celebrated words. And in some cases these letters are definitely known to contain the original form, as that which until the destruction of the Basilica by fire early in the last century, was preserved as an inscription at St. Paolo fuore le mura. In the register this letter begins (XIV, 14), Gregorius Felici Subdiacono, etc.; the form preserved in the inscription runs, Gregorius Episc. Servus Servorum Dei Felici Subdiac., etc. The conclusion to which Ewald, the editor of the letters in the *Monumenta Germaniae Historica*, was led by this and other evidence is that the correspondence was copied into the register with the superscription abbreviated to its shortest possible form, or indeed that the superscription itself was omitted and only the external address of the letters preserved.<sup>7</sup>

Although the title was adopted by St. Gregory as Pope it was long before it became recognized as an exclusively papal designation, and it will be not without interest to adduce examples. Thus it is used by St. Aldhelm Bishop of Shirburn, in a letter to Abbot Winbert asking for the return of certain land to the monastery of Malmes-

addressed by Bishop Lupus of Troyes to Sidonius Apollinaris, Bishop of Clermont in 472, in which he exhorts the erstwhile Prefect of Rome, "Iste profecto iam tibi labor incumbit ut sis omnium servus qui videbaris omnium dominus, et aliis incurveris qui ceteros conculcabas"; but this letter is now considered fictitious, cf. *Apoll. Sidon. Epist. et Carmina* ed. Luetjohann (*Mon. Germ. Hist. Auct. Ant.* VIII) in indice sub nom. *Lupus*.

<sup>7</sup> For a fuller treatment of the matters touched on in this paragraph see Paul Ewald: *Studien zur Ausgabe des Registers Gregors I* (*Neu. Archiv f. ält. deutsche Geschichtskunde*, III (1878), 545ff. The two letters mentioned as exceptions to the rule are that before the *Regula Pastoralis* and XI 37 which is preserved also in Bede and dated 601. To the examples here mentioned in proof by Ewald may be added four others included by Bishop Racion of Strassburg in his collection of Canons, A.D. 787, cf. Koch, *Notice d'un Code de Canons (Notices et Extraits de la Bibl. Nat.* VII 189). These four all have the title *Servus Servorum Dei*, which is not found in any of the letters he quotes of previous Popes.



bury. It is used by Cuthbert and by Bregwin, both Archbishops of Canterbury, by Aethelbert (Coena), Archbishop of York, by Tornthelm, Bishop of Leicester. It is even used in addressing the Pope. Thus St. Wilfrid commences his bill of petition to John VI: *Domino apostolico terque beatissimo universali Papae Iohanni Wilfridus supplex et humilis servus servorum Dei episcopus*. These examples are all from the eighth century. In the same century St. Boniface makes frequent use of the title, sometimes with the addition of *exiguus* before the word *servus*. In one letter where he uses the phrase of himself he thanks Egbert, Archbishop of York, for a present of books, and requests him to send some tractates of Bede, "whom, as we have heard, divine grace in recent times enriched with spiritual understanding, and allowed to be resplendent in your province . . . that the candle which the Lord has granted to you may extend to us also its benefits." The reputation of the Venerable Bede is illustrated by another letter, in which St. Boniface uses the longer form with the addition of *exiguus*. It is addressed to Huetbert, Abbot of Wearmouth and Jarrow, and carries a request for some of the works of the monk Bede, that "most sagacious investigator of the Scriptures." The request was accompanied, as a mark of his deep charity, by the gift of some coverlets of goatskin.<sup>8</sup>

But it was not only English Bishops who adopted this humble self-designation. In Italy we may mention John, Bishop of Grado, 768-772, in the form *servorum Dei servus*, Paulinus, Patriarch of Aquileja, 791, in the form *minimus omnium servorum servus*, Maxentius, another Patriarch of Aquileja, c. 811-812, *exiguus servorum Domini servus*. From the see of Milan may be quoted Odilbert (809-812), and the epitaph of Archbishop Eribert, who died in 1045:

Hic iaceo pulvis, cui quondam claruit orbis  
Tunc Eribertus eram, nimioque decore vigebam,  
Officio placidi fulgebar Praesulis archi.  
Nunc tumulor servus servorum, Christe, tuorum.

<sup>8</sup> The references for the letters quoted in this paragraph are as follows: Aldhelm, *Aldhelmi Opera*, p. 502; Cuthbert, Bregwin, Coena, *Tornthelm Epist. Merow. et Karol. Aevi*, I, pp. 398, 407, 412, 295; St. Wilfrid, *Script. Rer. Merov.*, VI, 244; St. Boniface, *Epist. Merow. et Karol. Aevi*, I, 346, 348, 281, 289, 299, etc. These works are all in the *Mon. Germ. Hist.*

From the see of Ravenna may be mentioned a letter of Maurus, A.D. 649, to Pope Martin I explaining his inability to be present at the Lateran Council and nominating representatives; a curious document of Wibert, 1086, in which he styles himself *Clemens episcopus servus servorum Dei*; and the very late example of Walter in a Bull drawn up by him *temporibus Domni Calisti papae* by which he grants the church of St. Agnes to Dodo, Bishop of Mutina and Cardinal of the Church of Ravenna. This was in the year A.D. 1122, and was possibly the last occasion when the title was used by any other than a Pope.<sup>9</sup>

Not to extend the list unduly, for France and Germany it will suffice to mention Desiderius of Cahors (630-639), Eligius of Noyon (640-655), Leodegarius of Autun (c. 675), Lullus of Mainz (767-781), Magingoz of Würzburg (755-786), in addition to St. Boniface. Reference should not be omitted to the Frankish formulæ, which, for example, suggest for Bishops the style *infirmus omnium servorum Dei servus*.<sup>10</sup>

Our title was adopted not only by Bishops, but also by Abbots and by kings. Thus Abbot Botwin of Ripon calls himself *ultimus servunculus servorum Dei* (between 755 and 786), Hereca of Malmesbury calls himself *servus servorum Dei* (between the same years), and Abbot Anso of Lobbes *servus inutilis servorum Dei* (776-800). As instances of princes may be cited Ordone II, King of Leon, who in granting a privilege to a certain Abbot uses a slightly different form, *ego humilis et omnium servorum Domini ultimus*, A.D. 923, and the Emperor Henry, *Heinricus Dei gratia rex servus servorum Dei*, A.D. 1041. Finally may be cited a priest, Wiehtberht, *presbiter vester utique servus ac servorum Dei supplex*,

<sup>9</sup> The references for the examples quoted in this paragraph are, for John of Grado, *Epist. Merow. et Karol. Aevi*, I, 712; Paulinus, *Epp. Karol. Aevi*, II, 517; Maxentius, *ibid.*, 537; Odilbert, also in *Mon. Germ. Hist. Legum*, Sect. ii., *Capit. Reg. Franc.*, I., 247; Eribert, *Plac. Puccinelli*, O.S.B., *Zodiaco della Chiesa Milanese* (1650), 207; Maurus, *Mansi* 10, 883; Wibert, *Hier. Rubei, Hist. Ravenn.* (1589), 310; Walter, *Muratori, Antiq. Ital.* V (Mediol. 1741), 177.

<sup>10</sup> References for this paragraph: for Desiderius, *Epp. Merow. et Karol. Aevi*, I, 195, 199, etc.; Eligius, *ibid.*, 206; Leodegarius, *ibid.*, 464; Lullus, *ibid.*, 413; Magingoz, *ibid.*, 420, 421. For the formulæ, *Mon. Germ. Hist. Legum*, Sect. V, 118, 127, etc.

and an Abbess Eangyth, *indigna ancilla ancillarum Dei*, in a letter to St. Boniface (both eighth century).<sup>11</sup>

The outcome of the preceding paragraphs is that the earliest known use of the title is in 587, when St. Gregory used it as a Deacon, and the earliest papal document in which it actually occurs was written at the close of 590, towards the beginning of that Pontiff's reign. Similar titles are found in some of St. Augustine's letters. And it may be added that an analogous phrase is found in a celebrated passage of Tertullian in the third century, in which he ironically speaks of the Pope as *Pontifex Maximus, quod est Episcopus Episcoporum*.<sup>12</sup> The last document in which the title is used by any other than the Pope, appears to be that of Walter, Archbishop of Ravenna, dated 1122. After that time it became universally recognized that the title has a peculiar fitness to the office of supreme pastor, as to Peter and his successors alone was entrusted by Christ the charge of feeding His entire flock. After this time, therefore, the title became exclusively papal. And so constant is its use in papal bulls, that the genuinity of any bull in which it was missing, would be at once suspect.<sup>13</sup>

It remains only to say a word about the meaning of the phrase, and about its assumption by Gregory in contrast to the unwarranted title of Universal arrogated to himself by the Patriarch of Constantinople. The reader will remember that it was pointed out at the beginning of this paper that the title is capable of bearing two different meanings, but that the evidence is not in favour of what may be called the biblical usage. This statement is borne out by Augustine's phrases, *Servus Christi et per ipsum servus servorum ipsius*, and *servus Christi servorumque Christi*, and by the passage quoted from St. Jerome, in which he exhorts Bishops and other ecclesiastics to bear in mind that they are the servants

<sup>11</sup> References: Botwin, *Epp. Merow. et Karol. Aevi*, I, 418; Hereca, *ibid.*, 421; Anso, *Script. Rer. Merov.*, VI, 453; Ordonez, *Ant. de Ypes*, O.S.B., *Coronica general de la Orden de San Benito*, IV (1613), 443; Henry, *Cel. da Bergamo*, *Hist. Qaudr. di Bergamo*, Vol. II, part ii. (1618), 420; Wiehtberht, *Epp. Merow. et Karol. Aevi*, I, 388; Eangyth, *ibid.*, 261.

<sup>12</sup> Tertullian, *de Pudicitia*, c. i.

<sup>13</sup> So the Canonists, e.g., Cardinal Petra, *Comment. ad. Constitutiones Apostolicas*, I (Venetiis, 1729), 87.

of their subjects. It is borne out, moreover, by certain passages in St. Gregory's own letters, as when he writes, "Ego cunctorum sacerdotum servus sum," and again "ego per episcopatus munera servus sum omnium factus."<sup>14</sup> Similarly only one meaning can be intended by the, certainly late, epitaph of Eribert, in which in a prayer to Christ, he styles himself *servus servorum, Christe, tuorum*. On the other hand, adaptations of the title, which could bear the biblical meaning, are also patient of the other, as, for example, Paulinus' *minimus omnium servorum servus*. Finally, it is probable that Gregory's original use of the title, addressed as it was to monks, was based on the well-known fact that *servus Dei* was a standing designation of a monk. According to this very likely explanation Gregory, in his original use of the title was styling himself the servant of his fellow-monks. That Gregory should have been moved to adopt the title as Pope by the arrogance of John IV of Constantinople, is not disproved by the fact that he had already made use of it as a Deacon, nor by the fact that the struggle between him and the Eastern Patriarch only came to a head in 595. Pope Pelagius II had already forbidden the title, as we know from a subsequent letter of St. Gregory's; and this prohibition was made at a time when St. Gregory was already one of the Pope's principal advisers.<sup>15</sup>

This paper may be fittingly closed by the quotation of a couplet from a gloss on the *Decretum Gratiani*:<sup>16</sup>

Servi erant tibi, Roma, prius domini dominorum;  
Servorum servi nunc tibi sunt domini.

<sup>14</sup> Greg. I, *Reg. Epp.*, I (*Mon. Germ. Hist. Epist.* I), 323; II, 287.

<sup>15</sup> *Ibid.*, V, 41.

<sup>16</sup> In Can. *Quoties*, I, quaest. 7.

## HOMILETICS

BY THE RIGHT REV. MGR. DEAN, D.D., Ph.D.

*First Sunday of Advent.*

*Epistle. Romans xiii. 11-14.*

Text: "*Prepare ye the way of the Lord*" (Isaiah xl. 3).

Last Sunday, the Twenty-fifth after Pentecost, closed the ecclesiastical year, and Holy Church left us awaiting the second advent of the Son of Man "coming upon the clouds of heaven with power and great glory" to judge the world. To-day the Church begins her new year; and as the days go by she will lead her children to Bethlehem to behold again Christ's first coming in weakness and lowliness, His Circumcision and Epiphany—into the temple for His Mother's Purification—into the wilderness for His own fast of forty days—up to Jerusalem for His Passion and Resurrection—on to Olivet for His Ascension—then back to the Holy City for the Coming of the Holy Spirit once more at Pentecost.

It is her mission to point out the Saviour of the world, to bring God and man together, to effect a renewal of friendship and a deepening of love, to prepare men for the inevitable judgment to come. Despite the loving advances of Jesus and the unwearying efforts of Mother Church, possibly many find themselves further from God to-day than they were a year ago, less prepared to meet Him; yet certainly we are all one year nearer, in point of time, to our own particular judgment. Some perhaps have, like the prodigal, wandered far from home into the ways of sin. But to-day a new year of grace is opening. Is the old year's sad story also about to be repeated—nearer to judgment, further from God? The time of Advent is pre-eminently a time of preparation, not only in commemoration of the past coming of God to earth on Christmas night, but also to secure His coming even now into our souls in grace and love and reconciliation, that at the hour of death "we may have assurance and not shrink with shame from Him at His coming" in judgment (I John ii. 28).

So, week after week the Church urges us to "prepare the way of the Lord." We shall hear next Sunday God the Father addressing His Son and saying: "Behold I send my messenger before thy face, who shall prepare thy way before thee." The following Sunday the messenger himself proclaims: "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaiah." The gospel of the last Sunday of Advent closes with the lengthened quotation of the prophet by the evangelist: "Prepare ye the way of the

Lord, make straight his paths. Every valley shall be filled, every mountain and hill brought low; and the crooked ways shall become straight, and the rough ways smooth, and all flesh shall see the salvation of God." Mark the divine anxiety about this work of preparation: God raises up a line of prophets to predict it, a precursor to proclaim it, an evangelist to record it, and a Church to press the message home to every heart.

To-day we hear the Church's message by the voice of St. Paul: *Brethren, know ye the time, that it is now the hour for us to rise from sleep; for now salvation is nearer to us than when we came to believe. The night is far advanced, the day is nigh.* Not indeed till the break of "the day of eternity" shall night be no more. Hence St. Paul regards all time before the judgment day as "night." Now, however, that Our Lord has come as Saviour, "to shine upon them that sit in the darkness and shadow of death, to guide our feet into the path of peace" (Luke i. 79), we may truly say that "the night is far advanced," that its darkest hours are past, that we upon whom "the Light of the world" hath shone are "not of the night, nor of darkness" but are all "sons of light and sons of day" (I Thess. v. 5), that with the approach of Christmas time "the day of salvation" is near. *It is, therefore, the hour for us to rise from sleep:* from the profound sleep of forgetfulness of God, from the heavy sleep of slothfulness in His service, from the troubled sleep of a guilty conscience, from the torpor of tepidity, from the dozing of indifference, above all—from the deep deathlike sleep of deadly sin. "Awake" then "thou that sleepest, and arise from the dead, and Christ shall enlighten thee" (Eph. v. 14).

*For now salvation is nearer to us than when we came to believe:* Some of us, may be, like St. Paul's converts, have seen the light and received the faith and have "come to believe" late only in life. Most of us have for long years belonged to "the household of the faith." But doubtless all of us have slackened, slumbered and slept in the service of God, and the Apostle bids us realize that year by year we are leaving the starting-point of baptism further and further behind us and drawing ever nearer to the goal and the prize of life everlasting. The runner must not slacken as the end of the race draws near. The soldier must slumber no longer when the victory is in sight. The servant must rise and serve his lord when the night is passed and the master is calling.

"Prepare ye" then "the way of the Lord": How?

(1) *Cease from sin.* "Cast off the works of darkness." "Everyone that doth evil hateth the light" (John iii. 20). Put aside all evil-doing; strip off all sin, even as on rising you put off your night apparel and put on the clothes that befit the light of day and the work of the day. "As in the day let us walk honestly," i.e., becomingly and honourably, as when the

<sup>1</sup> Some of the old Latin versions read correctly *processit*—"is well on," not *praecessit*—"is passed."



eyes of many are upon us; "not in revelry and drunkenness, not in chambering and impurities, not in strife and jealousy." There is no room for Jesus and Mary in an inn that is crowded with sin.

(2) "*Repent, for the Kingdom of God is at hand.*" It was the cry of all the prophets, of John the Baptist, of the Saviour Himself. It is every prodigal's one and only way of salvation: "I will arise, and will go . . . and will say, 'Father I have sinned!'"

(3) "*Put on the armour of light,*" the armour of the soldier of Christ, who each morning, on rising, arms again for the battle of life, "putting on the breastplate of faith and charity, and for helmet the hope of salvation" (I Thess. v. 8).

This "putting on" of faith, hope, and charity, this clothing of oneself in the protective strength of grace and virtue, is likewise the meaning of the Apostle's closing admonition: "put ye on the Lord Jesus Christ," Who Himself was imaged in "the white garment" we received in baptism, "for all of you who were baptized into Christ have put on Christ" (Gal. iii. 27). Sublime and thrilling thought! Every man in grace is reborn and clothed as it were in the divine life of Christ, and can truly say: "it is no longer I that live, but Christ that liveth in me" (Gal. ii. 20). Thus reborn, Christ indeed is come to us. "Receive then this white garment, and see thou carry it, etc." (*Rituale*).

### *Second Sunday of Advent.*

*Epistle. Romans xv. 4-13.*

**Text:** "*The God of hope fill you with all joy and peace in believing, so that ye may abound in hope*" (Romans xv. 13).

Last Sunday Mother Church bade us *prepare*; to-day she bids us *hope*. "Hope springs eternal in the human breast." Men are ever hoping for better things, for ideal days, even for a day when "God shall wipe away all tears from their eyes and death shall be no more." Expectation shall then yield to realization, for hope is—*pace* the poet—not eternal. It is the badge, beautiful and precious indeed, of pilgrims who "have not here an abiding city, but seek for that which is to come," "a home eternal in the heavens." There, hope shall be no more. We shall rest in realization and possession, in the fulfilment of every longing.

Meanwhile, who shall lead us thither? Men to-day are striving might and main to escape the perils that threaten the world. Political saviours appear and disappear, conference follows on conference, revolution on revolution. The voice of the Vicar of Christ is become "the voice of one crying in the wilderness." Men heed him little. They look for another leader. If they would but turn to God and to the law of God, He would deliver them. Yea, if they would but realize it, the leader—God's divinely appointed Leader—is at hand, for "a

Child is born to us, and the government is upon His shoulder " (Isaiah ix. 6); " a little Child shall lead them " (Isaiah xi. 6). " Behold the virgin shall conceive and bring forth a Son, and they shall call His name Emmanuel, which signifieth ' God with us ' " (Matthew i. 23). So " take courage, fear not; God Himself will come and will save you " (Isaiah xxxv. 4). This, too, was the message of the angel to the shepherds on Christmas night: " Fear not, for behold I bring you glad tidings of a great joy which shall be unto all the people; for there is born to you this day in the city of David a Saviour who is the Christ the Lord " (Luke ii. 10). This " Light " and " Saviour " of the world—He is the hope of the world.

This hope was God's promise from the beginning, when at our Fall He promised in His mercy that the Seed of the woman should one day crush the serpent's head and turn the victory of Satan into defeat. Committed to the keeping of God's chosen people Israel, the promise passed on down the ages and was time after time renewed, defined, and unfolded; and the inspired pages of the Old Testament are lit up with this one never-failing ray of hope—the expectation of the promised Saviour. He was to be of the *seed* of Abraham, of the *tribe* of Judah, of the *house* of David. His coming was the heart of the message of the prophets from Moses to Malachi. They called Him " God the Mighty," " Prince of Peace," " Leader and Lord of the Gentiles," the " Ruler," " the Desired of all nations," " King " and " Saviour " and " Messenger " of God. The prayer of patriarch, prophet, king and people was: " O that Thou wouldst rend the heavens and wouldst come down!" " Let the earth be opened and bud forth the Saviour!"

St. Paul had these inspired writings in mind when he said to the Romans: *What things soever were written aforetime were written for our instruction, that through patience and through the comfort of the scriptures we might have hope.* Thus, at the apex of the ages, at the great turning-point of the world's history, stands the colossal figure of Christ. All time before Him looks forward to Him in expectation; all time after Him looks back to Him in realization. What prophets and kings and just men desired to see and to hear, we have seen and heard and hold. The Saviour has come, announced indeed by Gabriel, born of the Virgin Mary, heralded by angels, welcomed by the shepherds, greeted by Symeon, proclaimed by the Baptist—and the Gospel of the Infancy (Luke i. ii.) is rich in reference to promise and prophecy—yet unrecognized in His lowliness as " God the Mighty," " King of Kings and Lord of Lords," salvation of those who hope in Him, hope of those who die in Him. Well then may we favoured ones of the Faith *with one mind and with one mouth glorify the God and Father of Our Lord Jesus Christ.*

We need not dwell on the immediate purpose of St. Paul's words in to-day's epistle. He was addressing a Church composed of Jewish and Gentile converts who needed a word of exhortation

to unity and concord. He, therefore, bids them *receive one another even as Christ unto the honour and glory of God had received them*, calling both Jew and Gentile into the one fold. He had called the Jews *for the sake of the truth of God*, i.e., to demonstrate God's veracity, *to confirm the promises made unto the fathers* under the Old Testament. He had called the Gentiles, *to glorify God for His mercy*; for "strangers to the covenants of the promise" though they were (Eph. ii. 12), the uncovenanted mercy of God had covered them, and their ultimate call to the faith had been prophesied—as St. Paul proceeds to show by four quotations from the Law, the Prophets, and the Psalms.

But he prays in conclusion that *the God of hope may fill them with all joy and peace in believing, so that they may abound in hope*, and therein lies our own lesson. For to us the God of hope is none other than the Christ Jesus for whose coming at Christmas we are all preparing. We ask not with the disciples of the Baptist: "Art Thou He who is to come, or shall we look for another?" With St. Paul, "We know in Whom we have put our trust"; with the Samaritans, "We know that this is of a truth the Saviour of the world." In the language of the Apostle, He is "the one Mediator between God and men," "a propitiation by His Blood," "a ransom for all men"; "in Him we have redemption, the forgiveness of our sins"; through Him—"grace," "the winning of salvation," "peace and reconciliation with God," "the Holy Spirit," "adoption as sons of God," "access to the Father," "eternal inheritance," "life everlasting"; in St. Paul's own triumphant summary—"all things!"

### *Third Sunday of Advent.*

#### *Epistle. Philippians iv. 4-7.*

Text: "*The God of hope fill you with all joy and peace in believing*" (Romans xvi. 13).

Last Sunday the Church bade us *hope*. To-day she bids us *rejoice*, behaving the while as becomes servants of Christ, for "the Lord is nigh"; to have no anxieties but to put our trust in God, and *peace* surpassing all understanding shall be ours. *Joy*, then, in Christ's coming, and *peace* in the assurance of His unfailing love—these are two of the twelve fruits of the Holy Ghost (charity, joy, peace, etc.) with which we are to refresh our souls to-day.

Even in the four short passages read, we cannot fail to perceive something of the spirit of joy and gentleness, serenity and peace, which characterize the whole epistle. The Church of Philippi was the church of St. Paul's predilection, "my joy and my crown," he said. The city was the first in Europe to hear the Apostle's voice and obey his preaching (Acts xvi.). The church there was singularly free from heresy, schism and

friction. Thrice in the hour of need they had sent him timely alms, "the sweet savour of an acceptable sacrifice," and his letter in acknowledgment is "an outburst of gratitude and affection that lets us see that theirs is the church nearest to his heart" . . . "and more perhaps than any other letter of St. Paul's it reveals the loving, zealous, God-possessed character of the writer" (Fr. Lattey).

It is towards the close of this outpouring of heart to heart that we read: *Rejoice in the Lord always; again will I say it, rejoice!* It is the third time in the course of the epistle that he has called upon them to rejoice with him; yet at the moment of writing St. Paul was a prisoner in Rome, "an ambassador in chains" (Eph. vi. 20) in the cause of Christ. This helps us to understand the kind of joy of which he speaks. It is joy "in the Lord," the Source of all true happiness—not in the pleasures of the world, not in the wealth of the world, still less in the sins of the world or the flesh. St. Peter Chrysologus pithily remarked: "He who *will* dance with the devil shall never rejoice with Christ." Joy "in the Lord" is joy in His love and mercy, in the glad tidings that "there is born to you a Saviour," in the riches of the faith, in possession of truth, in communion with Christ, in hope of life everlasting—even in suffering for Christ: "when men shall persecute you . . . because of Me; rejoice and exult!" (The Beatitudes). Such was Paul: "Mourning yet ever rejoicing, poor yet enriching many, having naught yet possessing all things" (II Cor. vi. 10).

*Let your modesty be known to all men:* "Modesty" here is more than the outpost of purity. It is that seemly self-restraint in bearing and conduct and general deportment—in word and look and gesture and dress—which marks the faithful follower of Christ and the true child of Mary. Joy in the Lord lies too deep to be riotous. Behaviour befitting a stable is good when the stable is that of Bethlehem. The "modesty" of Christ was not the least of His own attractions. It drew men then; ours will draw men now.

*The Lord is nigh:* "A servant is on his good behaviour, who knows that his master may return at any moment" (Fr. Rickaby). But St. Paul does not appear to allude to a coming of Our Lord as Judge. Rather it is a coming to which we may look forward with hope and joy, as to the advent of a friend, so behaving the while as not to merit the reproach of that Friend, whose friendship we prize above all things else. We, too, can so prepare for Christmas that the coming of "God the Mighty" as a babe in swaddling clothes shall not fill our hearts with fear and shame, but with courage and gladness.

*Be nothing solicitous:* Have no anxieties about temporal matters. Negligence is, of course, incompatible with duty, but worry is incompatible with "joy in the Lord," and anxiety—with trust in God (Cf. Matthew vi. 25-30). Therefore, "in every

thing," i.e., in every circumstance, every emergency, "by prayer and petition joined with thanksgiving" for favours already received, "let your requests be made known to God," thus "casting all your care upon Him, because He taketh thought for you" (I Peter v. 7). "Ask and ye shall receive, that your joy may be fulfilled" (John xvi. 24).

*And the peace of God, which surpasseth all understanding, will guard your hearts and your minds in Christ Jesus:* "Peace upon earth" sang angels at Christ's coming. His own parting words were: "Peace I leave to you, my peace I give to you. . . . Let not your heart be troubled." The "peace of God" is that peace which He alone can give and without which no man can be free from care. Life may run into squalls and tempests, but at the Lord's command, "Peace! be still!" there cometh a great calm.

But there is a deeper peace than freedom from anxiety and solicitude. It is the calm of the soul anchored safely and securely "in Christ Jesus," the sense of the pacification and reconciliation wrought in us "through the blood of His cross" (Col. i. 20). "This peace is the ordinary habit of mind of the children of the Church, as such; but over the soul of the convert or of the new returned prodigal it often steals with a deliciousness that surpasseth all understanding" (Fr. Rickaby). Such peace we too may taste a while in Holy Communion on Christmas night. "May the God of hope fill you with all joy and peace in believing!"

#### *Fourth Sunday of Advent (Christmas Eve).*

**Text:** *All flesh shall see the salvation of God* (Luke iii. 6).

A few hours hence we shall be gathered here to welcome "Him Who is to come," "God the Mighty, Prince of Peace," "the Saviour," and to hear once more the story, ever old and ever new, of God's eternal love for men—of an angel of God appearing to shepherds and saying: "'Behold, I bring you glad tidings of a great joy . . . for there is born to you this day a Saviour who is the Christ the Lord. . . . Ye shall find a babe in swaddling clothes and lying in a manger. . . .' And the shepherds said one to another: 'Let us go to Bethlehem and see. . . .' So they went with haste and they found Mary and Joseph, and the babe lying in the manger. And when they had seen . . . the shepherds returned, glorifying and praising God" (Luke ii. 10-20).

This was indeed "a new thing upon the earth"—men for the first time *saw* God! What prophets and kings had long desired to see and to hear, the shepherds saw and heard. The millions who lived before the Incarnation saw God indeed but only with their mind's eye, as Creator whose perfections were mirrored in His creatures, as Judge—holy and just—whose law was writ in their hearts, as One whose attributes were gradually revealed to patriarch and prophet and holy ones in Israel and

enshrined in inspired writings. Himself they saw not face to face as it were—through bodily eyes. Some favoured ones knew their God with a clearness and fullness not granted to others; but the mass of mankind, and even of Israel, must surely have wondered what kind of a Person God really was—this purely spiritual Being, infinitely holy, just and wise, eternal, immense, immutable and omnipotent, invisible and unapproachable, His voice as the thunder, His glance as the lightning, a Being veiled in mystery despite a thousand revelations! To the greatest of their prophets He was “a hidden God,” and the cry of the friend of Job was, He is “wrapped in darkness,” “we cannot find Him” (Job xxxvii.). Then, after centuries of hope and longing and expectation, God “came forth.” “The Word was made flesh and dwelt amongst us,” and shepherds “found Him,” “wrapped in swaddling clothes and lying in a manger”!

It was the beginning of a new dispensation, of a new order of grace. “The goodness and kindness of God our Saviour *appeared*” (Tit. iii. 4). His divine perfections were made manifest in new and telling ways, so manifest, so readily intelligible, that men of goodwill can now no longer wonder what kind of a person God is; He has shown Himself to be everything that the human heart could wish its God to be. Not that now we live by sight and not by faith. The Incarnation itself has its own deep mysteries. The Divinity of Christ in itself has remained as invisible to men as ever, as hidden from their eyes as are their own souls; but the stupendous fact to be gripped is that the Incarnation is God’s supreme and most magnificent manifestation of Himself to mortal man, that when men saw Jesus they saw God, saw a divine Person, saw Him with their bodily eyes and came to know Him as never before. For thirty years they saw Him, looked upon Him, spoke to Him, heard Him, handled Him, studied Him: first Mary, then Joseph, then the shepherds, holy Symeon, devout Anna, the Magi, the Nazarenes, the multitudes! And never has the world forgotten, nor ever shall forget, that sight of God; for His Church is to teach all nations, all truth, all days. The Apostle St. John, Christ’s nearest and dearest, wrote thus: “That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled . . . we declare to you also. And these things we write in order that your joy may be full” (I John i. 1-4).

It is this *seeing* that is so necessary for all, that all may love. To make the all-lovable better known, to bring Him within range of even human faculties and human senses was one great purpose of the Incarnation. Bethlehem, Nazareth, Capharnaum, Cana, Naim, Bethany, Jerusalem—words with thoughts that ever to Heaven go—a child can read and understand their story and learn to love those lessons on God’s life upon earth. We look—and lo, it is not the mind alone that is enlightened, but that which is most human within us is caught up and captured; our affections are aroused, our feelings are stirred, our very



heart is warmed, our emotions melted—even pity is provoked! There is a ringing appeal that finds an echo in every chamber of our being, and out goes the heart to its God-made-Man in admiration and affection, in love and wonder, in joy and sympathy, in faith and hope, in prayer, pity and praise and every form of worship—intense worship, warm heartfelt worship, such as was not possible to the mass of men before God became Man. In this way too “every valley shall be filled, and all flesh shall see the salvation of God.”

*Sunday Within the Octave of the Nativity.*

*Epistle. Galatians iv. 1-7.*

*Text: Thou art no longer a slave, but a son; and if a son, an heir also by the act of God (Gal. iv. 7).*

Holy Church is happy in her choice of to-day's epistle, setting forth, as it does, the eternal consequences of Christ's Coming. We have already said that the figure of Christ stands at the apex of the ages, at the culmination of a long period of preparation in the course of history whence we look down to the shore of eternity. For the Incarnation marks the opening of a new dispensation which shall close only when the adopted sons and heirs of God shall enter upon their eternal inheritance. St. Paul, enlightened by revelation, realized that it was God's purpose “to re-establish all things in Christ” (Eph. i. 10), and that it was useless, and worse, to cling to “the shadow of good things” now that “their reality” was come. To the Apostle of the Gentiles Christ was “all in all.” “With me,” he said, “to live is Christ, to die is gain” (Philippians. i. 21). The old dispensation of the Mosaic Law was in his eyes a “slavery” which Christ had abolished, for “Christ is the consummation of the Law” (Romans x. 4), both fulfilling it and putting an end to it. He finds nothing better to say for it than that “the Law has been our tutor unto Christ” (Gal. iii. 24), our “pedagogue,” the slave whose office it was to bring the child to school and leave him with his teacher—whereupon his duties ended.

We need not wonder that many Jewish converts did not see eye to eye with St. Paul. They maintained that Christianity was but a new form of Judaism in which the Mosaic Law still held good—the reality an integral part of the shadow! Might and main Paul fought this false doctrine. The impassioned epistle to the Galatians (Cf. iii. 1-5) was directed against it, and the passage read to-day might justly be called the very core of the letter, containing (1) St. Paul's view of the position of men, before Christ's coming; (2) God's purpose in the Incarnation; (3) the blessings which follow upon our adoption as sons.

(1) *Man's position B.C. (iv. 1-3):* Mankind, prospective heir of the riches of the Kingdom of God, was as a child, an infant, a minor—one who has not yet attained his majority or the

prescribed fullness of age. *Now as long as the heir is a child, he differeth in no way from a slave, future lord and master of all the inheritance though he be; but he is under tutors or guardians of his person, and stewards or administrators of his property, until the day fixed by his father for the termination of his minority. So we, too, when we were children, under the pupillage of the Old Law, were as slaves serving under the elements of the world—under the guardianship and control of the imperfect Mosaic dispensation, until we attained "the freedom wherewith Christ hath made us free" (iv. 31).*

(2) *God's purpose in the Incarnation (iv. 4-5): But when the fullness of time came, when the time fixed by the Father as the period of preparation for Christ's coming had been fulfilled, God sent forth His Son . . . born under the Law—a Jew, "son of David" and "son of Abraham," and self-bound to the observance of the Law (e.g., Circumcision) that He might "with precious blood" ransom them that were under the Law, by expiating under the Law the offences of His fellow-Israelites against it. And He was born of a woman: the "Son of God" became the "Son of Man" not only that in our nature He might fittingly stand forth as the representative of all men and mediate in our behalf, but also that by His becoming a member of the human family, and so our brother, we might all share in His Sonship and might receive our adoption as sons of God by our incorporation with Christ, the one true "seed of Abraham" (iii. 16). Sonship with Christ, part with Him in His divine filiation—that was the supreme purpose of the Incarnation.*

(3) *Consequent blessings (iv. 6-7): They are two, but they embrace all time and all eternity: our "possession" by the Holy Ghost here upon earth and our unending possession of God Himself hereafter. We may reverently indicate the main lines of St. Paul's thought. When "God sent forth His Son" in the Incarnation, there was a visible mission of the second divine Person Who was "seen" and "heard" and "handled" by men. The chief fruit of the passion and death of the God-Man was the sending into the world of the third divine Person, the Holy Spirit (Cf. John xvi. 7)—visibly, upon the infant Church at Pentecost to abide with her for ever—invisibly, into the souls of the just till He be driven thence by mortal sin.*

Already omnipresent as God, His "coming" to men can only imply His presence in some new manner, e.g., by some special activity of His grace. So when we read: *And because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying: "Abba, Father!"* there is question of an invisible mission of the Spirit, of a coming into our souls by a gift of grace, a gift of supernatural life which makes us "partakers of the divine nature" (II Peter i. 4)—as truly children of God by grace as we are by nature the children of our parents. Thus possessed by the Holy Spirit, "the Spirit of His Son," we readily cry out "Father!"

St. Paul attributes the cry to the Spirit Himself, because though the utterance is the utterance of the human heart, it is due to the presence and activity of the Holy Ghost within us (Cf. Romans viii. 15-16). As "no one can say: 'Jesus is Lord' save in the Holy Spirit" (I Cor. xii. 3), so no one can cry: "Abba, Father," save in the same Spirit, the first cry being a supernatural act of faith, the second—a supernatural act of hope and love. Indeed, we call God "Father," with a readiness and a fearlessness, a love and a joy, a sureness of instinct and a consciousness of right, that are in themselves a pledge of the presence within us of the Spirit of His Son. His voice, as St. Basil says, has become our own.

*Wherefore*, concludes the Apostle—on a note of triumphant joy, *thou art* (a better reading than "he is") *no longer a slave but a son; and if a son, an heir also by the act of God*, Who alone can raise us to a dignity "which surpasseth all understanding"—"heirs of God" our Father and "joint-heirs with Christ" our Brother! (Rom. viii. 17).

# NOTES ON RECENT WORK

## I. HOLY SCRIPTURE.

BY THE REV. JOHN M. T. BARTON, D.D., Lic.S.Script.

My first duty in this Scripture bulletin is to call the attention of my readers to the edition of the New Testament in Greek and Latin, recently published by the Istituto Biblico.<sup>1</sup> It may be said without exaggeration that a new and reasonably cheap edition of the Greek text by a competent Catholic scholar was overdue and that none of the texts hitherto in circulation was wholly satisfactory. Of the two Greek Testaments in common use among Catholics, one, that of Brandscheid, was constructed on a principle which is critically inadmissible—that of conforming the Greek text in all things to the readings of St. Jerome's Vulgate in the Sixto-Clementine edition (incidentally, this must surely be the only critical edition of recent years that gives no hint as to any grounds for controversy regarding the Johannine comma); the other, Vogel's edition of 1920 (second issue in 1922), though a scholarly work, suffers from a quite inadequate *apparatus* and, not less, from a somewhat over-subjective attitude on the part of the editor, where there is question of adjudicating the claims of the various manuscripts.<sup>2</sup> Now, as a result of many years of hard study, Fr. Merk has produced an edition that should set a standard for some time to come.

To illustrate the special features of Merk's Testament it would be well to compare it not with Brandscheid or Vogel, but with the excellent text published by the Stuttgart Bibelanstalt under the editorship of Dr. Erwin Nestle.<sup>3</sup> This, as is well known, represents a resultant text, a selective conflation of the Greek Testaments of Tischendorf, Westcott and Hort, and Bernhard Weiss with, as its guiding principle, a readiness to accept a majority verdict for or against a reading. It should be evident on a comparison that Fr. Merk's edition stands for a more personal method of construction (albeit a reasonably objective one), has a fuller critical apparatus, in which special attention is paid to the Fathers and versions, and, by reason of its larger page and better spaced type, is much pleasanter to read. If it suffers by comparison with Nestle it can, I think, be only in respect of weight and bulk; it is nearly twice as heavy and all

<sup>1</sup> *Novum Testamentum Graece et Latine*, apparatu critico instructum, edidit Augustinus Merk, S.J. pp. 36\*+1704. Price L.18. Amministrazione Pubblicazioni, Pontificio Istituto Biblico, Piazza Pilotta, 35; Roma, 101.

<sup>2</sup> Dr. Streeter in a recent number of the *J.T.S.* (July, p. 241), refers "to a temptation—of which Westcott and Hort themselves were constantly the victims—of over-estimating the weight to be attached to what he [the editor] accepts as *the best MS.*"

<sup>3</sup> The 9th (1928) and subsequent editions have a much improved apparatus.

three over-all measurements are greater. But I have been told, quite unofficially, that if sales warrant the improvement, it may be practicable in a future edition to make use of thinner paper and so to produce a more pouchable volume.

The critical principles that have served in the construction of the text are briefly explained in the introduction and the accompanying leaflet. Reference should also be made to Fr. Merk's discussion of modern textual criticism in his edition of Cornely's *Compendium*, esp. pp. 136-41. The editor makes no pretence to great originality of design and inclines towards the kind of text represented by von Soden's edition rather than towards those of Westcott and Hort, Nestle and Weiss. He is convinced that Codex B and its allies do not invariably reflect the primitive unedited original, and that, although they have many excellencies, they betray a type of manuscript "qui etsi in permultis satis bonus est, attamen non raro variis mendis et omissionibus corrumpitur et aliunde sanatione indiget."<sup>4</sup> The *apparatus* is based upon direct control of the codices and upon the published editions, in particular those of Tischendorf and von Soden and, for the Apocalypse, Hoskier. I have examined the New Testament at various points, and though constant use alone will prove its ultimate value, I am satisfied that it is the best manual edition of recent years. It is also one of the cheapest, being no dearer than Nestle, and very much cheaper than Vogels, which was always expensive and is now impossibly so. Special terms are offered to Colleges ordering a minimum of six copies. Among many pleasing details of production, I should mention the division of the Latin text under plain headings and the frequent inseting of the paragraphs in both Greek and Latin, which, small thing as it is, adds greatly to the pleasure of using the text. In the apparatus to Luke xxii. 3-4, there appears to be an omission; one would gather, quite mistakenly, that, apart from Codex Aleph, only some versions and Fathers were in favour of the retention of these verses.

I have given a good deal of space to this text, because its publication is a definite event in the Scriptural world, and because it must be fully understood that it is a great improvement upon its predecessors. The most recent work by Père M.-J. Lagrange, O.P., while not as important as a good text, must also rank high among the latest books on Holy Scriptures. It is entitled *Histoire Ancienne du Canon du Nouveau Testament*<sup>5</sup> and forms the first part of an *Introduction à l'Etude du Nouveau Testament*. The author tells us in his *avant-propos* that it is called "*Histoire ancienne . . . parce que le Nouveau Testament a été définitivement arrêté au début du cinquième siècle, et que les discussions et les définitions qui ont suivi regardent plutôt l'histoire de l'Eglise que l'Introduction au Nouveau Testament.*" With some fifty years of experience as a

<sup>4</sup> Leaflet, p. 2.

<sup>5</sup> Gabalda, Paris, 1933: pp. viii+188. Price not stated; presumably about 30 frs.

professor, he observes that the treatise on the Canon is not welcomed with any enthusiasm by our students, who think that it is all very confusing, and that the patristic quotations point to much conflict of authorities, so that "On se demande comment l'Eglise en est sortie." Yet the problem is of the utmost importance, for on its solution depends our answer to the vital questions: Are we to say with Harnack that the New Testament was the creation of the Christian Ecclesia which, in his view, accepted, tardily and progressively, a residue of the abundant literature regarding Jesus and His apostles and gave these twenty-seven books a purely extrinsic authority as sacred and canonical? Or should we say with the Vatican Council: "Eos [Veteris et Novi Testamenti libros] vero Ecclesia pro sacris et canonicis habet, non ideo, quod sola humana industria concinnati, sua deinde auctoritate sint approbati, . . . sed propterea, quod Spiritu Sancto inspirante conscripti Deum habent auctorem, atque ut tales ipsi Ecclesiae traditi sunt?" The whole purpose of the book is to show that the definition here given is a legitimate deduction from the facts of history and it will be clear that such a book can only be adequately written by a scholar who has made the New Testament documents and the story of their origin and transmission a life study. The choice of writers and texts that are discussed is admittedly an individual one, but only a scholar of the first rank is fitted to make such a selection, to stress what is important and to discard what is less vital. So it is that Père Lagrange, starting with the fact of the very early existence of documents containing the Gospel of Jesus and the common recognition of them by the Ecclesia as sacred writings, traces the history of their acceptance through the first four centuries. He shows how the principle of apostolic origin and the fact of use in the Church co-operated in the fixing of the Canon, how the Church has neither added to nor subtracted from her New Testament. "Elle a donc eu à coeur de conserver tout ce qui avait la garantie apostolique et de n'y rien ajouter" (p. 178). He concludes: "La question posée par la constitution du N.T. n'est pas comme disent les critiques protestants: Comment les Livres du N.T. sont-ils devenus Ecriture Sainte? Mais bien: Les écrits des Apôtres ou garantis par eux, étant, dès leur origine, au-dessus de l'A.T., comment l'Eglise a-t-elle résolu les doutes soulevés sur quelques points? La réponse est: Par sa tradition. Et les critiques modernes n'ont point prouvé qu'elle ait eu tort." There have been several recent books on the Canon of Scripture, but none so sure, so fruitful in suggestion, so evidently the product of a master mind.

From the work of a great Catholic student of the Early Church we may turn to the memorial volume of a great Anglican scholar of like interests—*Lightfoot of Durham*.<sup>6</sup> Joseph Barber

<sup>6</sup> *Memories and Appreciations*, collected and edited by George R. Eden, D.D., and F. C. Macdonald, M.A. Cambridge University Press, 1933: pp. xvi+192; price 7s. 6d.



Lightfoot was born in 1828, taught at Cambridge during most of the years between 1852 and 1879, accepted the bishopric of Durham in the latter year, and died in December, 1889. In addition to his great services as a scholar and writer, he had a profound influence upon all who came in contact with him, and founded the "Auckland Brotherhood" of students living under his episcopal roof and studying for the ministry under his supervision. He was an intensely humble man, a most lovable character, and a highly capable administrator. In this volume a number of distinguished writers, most of them his old students, have united to set down, before it is too late, their impressions of his life and teaching, and to estimate his importance as a Church historian and exegete. To a Catholic reader one sentence in the late Dean of Wells's appreciation rings rather oddly: "For all his acquaintance with the history of theology, Lightfoot was not a theologian . . . (his) natural line was that of history" (p. 127). But doubtless the Dean would have said that his meaning was clear—that Lightfoot had not *specialized* in theology. And in Scripture and Church history his work was brilliant and lasting, so that Dr. Armitage-Robinson could write of him: "In his volumes on the Apostolic Fathers he had—if I may adopt a phrase which he himself employed in another context—knocked the 'last nail in the coffin of the Tübingen theory'" (p. 133). So it was that "a learned professor at Moscow remarked in 1912: 'It was your English scholars—Lightfoot, Westcott, Hort, Sanday and Armitage-Robinson—who turned back and defeated the greatest modern threat to the truth of the Christian religion'" (p. 154). It is true that a considerable authority has written of Lightfoot's *Galatians*: "... Ce commentaire serait parfait s'il ne glissait trop à la surface, sans scruter les conceptions et les raisonnements de l'Apôtre."<sup>7</sup> The fact remains that, as the Bishop of Gloucester points out in an excellent account of "Bishop Lightfoot's place as a historian," our present degree of assurance regarding the literary origins and dates of the New Testament literature is largely to be credited to the work of Lightfoot of Durham and the historical school founded by him. Numerous passages of interest might be cited regarding the Bishop's method of work, his advice to students, his manner of meeting questions, his aptitude for linguistic studies. The beautiful profession of faith in "Jesus Christ, the very Word Incarnate, the manifestation of the Father to mankind" is most suitably printed as a preface to a life full of ardent study and prayer.<sup>8</sup>

It is unnecessary for me to write a detailed review of Père Condamin's *Poèmes de la Bible avec une introduction sur la strophique hébraïque*.<sup>9</sup> It contains a translation and commen-

<sup>7</sup> M. J. Lagrange: *Saint Paul, Épître aux Galates*, p. xi. This impression is, no doubt, partly attributable to Lightfoot's refusal to mention the opinions of other commentators, failing some very special reason.

<sup>8</sup> See also the posthumous *Biblical Essays*, p. 44.

<sup>9</sup> Beauchesne, Paris, 1933: pp. viii+289; price 36 francs.

tary of fifty-three poems, taken from Amos, Osee, Micheas, Abdias, Joel, Ezekiel, Isaias, Psalms, Proverbs, Job and Ecclesiasticus. As well-chosen and well-translated poems they are of value. They are less acceptable perhaps as illustrations of the author's already well-known views on strophic divisions in Hebrew poetry, which have been developed in his commentaries on Isaias and Jeremias. Some readers may feel, after studying the introduction and examples, that the author's suggestions are plausible; others may be excused for thinking that Père Condamin has allowed himself to be ridden by a strophic theory which is singularly artificial and unsatisfying.

In one of the most recent additions to *Alttestamentliche Abhandlungen*, Dr. Joseph Ziegler, who is a *privat-dozent* and graduate of the Catholic faculty of Würzburg, has discussed *Die Liebe Gottes bei den Propheten*.<sup>10</sup> Though a relatively small book it makes a valuable contribution to Catholic literature on Old Testament religion and is a vigorous protest, backed by sound scholarship and discernment, against the disposition to consider Jahweh as a god of terror and anger, which is not unknown even among Catholics, and which has certainly taken a firm hold on many "liberal" scholars of the *religionsgeschichtliche Schule*. Thus even so enlightened a critic as the late Hugo Gressmann could write: "The Jahweh of the Old [Testament] period was a jealous, terrible and irascible God, in the presence of whose sinister activity one experienced fear."<sup>11</sup> In such a picture there is little room for delineating a good and loving Father. In reply, Dr. Ziegler has concentrated upon the witness of the prophets to a God of compassion and love. In scholarly fashion, he proceeds from the foundation-theses (Jahweh as the mighty God, ever ready to help; Jahweh as the God of morality and righteousness) to an analysis of the various Hebrew expressions for love, goodness and mercy. In a further division of his monograph he considers the different ways in which Jahweh's love and goodness is set forth in the Old Testament prophets, who picture Jahweh under the images of Husband, Father, Shepherd, Physician, Vine-dresser, and Host of Israel His people. In the final section, the author discusses Jahweh's love for those not of the house of Israel and His love for individuals. Even so short a resumé of the thesis will prove that Dr. Ziegler raises many questions of interest and importance. It is to be hoped that he may be led at some later time to extend his treatment to the whole of the Old Testament literature, or, better still, to produce a thoroughly up-to-date and reliable account of the Religion of Israel as a whole. In this, apparently his first work, he has shown that such studies are well within the range of his powers. May he be spared to complete them.

<sup>10</sup> Aschendorf, Münster: pp. viii + 129; price M. 5.40.

<sup>11</sup> *Palästinas Erdgeruch in der israelitischen Religion*: Berlin, 1909; p. 78.

## II. LITURGICAL ARTS AND CRAFTS.

## BAPTISTERIES AND FONTS.

BY THE REV. J. P. REDMOND.

If one were asked to point out in order of importance and sacredness the essential parts of a parish church, the second, after the altar, would surely be the baptistery. The altar is the site of the Sacrifice and the shrine of the Presence; it is the treasury of life and holiness; but only by passing through the baptistery can one be admitted to a share. Yet, sadly enough, if a stranger seeking enlightenment were to visit some of our churches, he might be misled to surmise from the meanness and ill-kept condition of the baptistery, and the paltry insignificance of the font, that Catholics regarded the Sacrament of Baptism as a mere formal ceremony of little more consequence than the taking of holy water from the stoup in the porch.

It must be admitted, to their credit, that in Anglican churches the font is always of fine proportions and placed in a position of becoming prominence. In this respect the Church of England, having retained the ancient fonts, has preserved the old Catholic tradition: in fact, it can be truly said that in the old English churches, the font shares with the piscina the distinction of being the only unmistakable traces of Catholicism that have survived, just as the full, flowing surplice is the only genuine shred of priestly insignia that remains to the parson. But with us the font is not infrequently a miserable little confection of manufactured stone, and is thrust away into a darksome corner where it serves as a hat-rack and coat-stand for those who lounge at the back of the church. In many of our churches there is no baptistery separate from the body of the church; that is excusable; indeed, it is in unintentional conformity with the practice of pre-Reformation England, for baptismal chapels were rarely added to the English mediæval churches. But in the mind of the Church, as expressed in tradition and such few but pointed legal prescriptions as have been formulated, the font is regarded as a thing profoundly sacred, to be invested with solemnity, and there can be no excuse for allowing it to be treated with indignity.

Our older churches, those built under the influence of the Gothic Revival, during the latter half of the last century, are nearly all provided with commodious, and in some instances very beautiful, baptisteries. It is in the numerous plain and unsightly churches which, during the opening years of the present century, were run up quickly and economically to provide for growing needs, that we find instead of proper baptisteries, fonts of the cheap and debased type which seem to have been set up as an afterthought in a position where they would be least in the way. We have emerged from that miasmatic interval. Our post-war churches are not unworthy of their sublime purpose, and it is gratifying to note that in most of them the baptistery has received careful attention in the planning.

As examples appropriate to our present purpose we may mention the handsome churches of fairly recent construction, at Feltham, Waltham Abbey, Haywards Heath, South Norwood, Woking, Chertsey: all these have dignified baptisteries and agreeable fonts. Four of them exemplify a pleasing revival of a custom which was not peculiar to England or any other country, but truly Catholic and reminiscent of ancient usage, of having the baptistery in the narthex.

One of the latest additions to the splendours of Buckfast Abbey is a massive, cast-metal font of unique design copied with a few adaptations from the ancient font in the cathedral of Hildesheim. The original belongs to the first quarter of the thirteenth century. The Buckfast font is interesting as a reproduction of a masterpiece of mediæval art and fascinating as an achievement of symbolic expression, but it would be lost in any other setting than one of grandeur and of architectural style contemporary with its origin. In point of fact it is perfectly attuned to its surroundings, and as such is a model of good taste in liturgical art. In all departments of liturgical art the guiding principles are rooted in tradition and legislation. It follows that the study of Christian archæology is of vital importance. The introductory chapter of a book, already reviewed in these pages, entitled *A Dissertation on the Baptistery of Fréjus*, by Paul A. Goettelmann, reduces to readable limits the weighty piles of information which have been collected by reliable archæologists, on the origins and development of the baptistery. The authorities upon whom the author depends are mostly French and German, for so far no English scholar has thoroughly investigated the subject.

Several baptisteries of a primitive type have been discovered in the catacombs, the most famous being that in the cemetery of St. Pontian. The first buildings of importance, distinct from churches, and reserved exclusively for the administration of the Sacrament of Baptism, were erected in the reign of Constantine. To designate these structures the Christians adopted the ordinary term which was applied both to the domestic bathing chamber and the public bath. Gradually the term acquired the specialized Christian meaning, but at first it was used loosely to describe not only the building, but also the water, the registers, and even the offering given to the minister.

In the fourth century several baptisteries were built in Rome, and for expediency a number of pagan temples and mausoleums were converted to the same purpose. The oldest surviving baptistery is the one near the Lateran Basilica, which bears the name of Constantine. Although much repaired and altered, after damage at various times from fire and earthquake, the building still bears traces of the architecture of the period of the first Christian Emperor.

As the administration of the Sacrament was reserved to bishops, there was ordinarily, Rome being an exception, only one baptistery in each diocese or episcopal city. Early in the

sixth century, in consideration of the difficulties of travelling which were not uncommonly advanced as excuses for postponing the reception of the Sacrament, the privilege of having a baptistery was granted to rural churches and even, according to circumstances, to monasteries. It is highly probable that this concession originated the small baptistery attached to the church. Mr. Goettelmann favours the opinion of some who ascribe the introduction of the small font, either standing free in the church or enclosed in an adjoining baptistery, to the eighth century when, as they maintain, child baptism became general. Child baptism was certainly ordered by the Capitularies of Charlemagne, but without the slightest doubt the practice was in vogue in early Christian times. It is more likely that the small font arrived when, about the eighth century, in northern countries, infusion was substituted for immersion. Baptism by immersion continued in the Latin Church until the twelfth century, but by the end of the thirteenth infusion had come into general use. It is significant that the oldest mediæval fonts, as distinct from baptismal piscinae, are attributed to the twelfth century; they are nearly all of small dimensions; even the few larger ones are so constructed that their use for immersion would be awkward.

France possesses seven ancient baptisteries detached from the church after the Roman custom.

The recent discoveries at Fréjus are of supreme importance to liturgical art and archaeology in that they illustrate admirably the type of baptistery that was in use amongst Gallo-Roman Christians during the fifth and sixth centuries. Through successive additions and alterations, the Fréjus baptistery which formerly stood apart in a courtyard, had become incorporated into the structure of the cathedral so that its original character and beauty were completely obscured. It has now been discreetly released from the accumulated bricks and masonry of many centuries, and proposals for a suitable restoration of the interior are under consideration. The plan is octagonal; the conical roof, resting upon a drum, has from the inside the appearance of a dome. The octagonal part of the drum is pierced with eight round-headed windows, stone-grilled and unglazed, which have the effect of a clerestory. The interior wall-space is relieved by the insertion of eight niches in the form of flat rectangular recesses on the main axis, and semi-circular ones on the diagonal axes. Eight columns set in the angles, support the weight of the arches over the niches. It is believed that originally these niches were shelters for lamps which were either suspended from brackets or from the arched roof.

The remains of the piscina, retaining its essential parts, were found beneath a depth of later flooring. The piscina was a large octagonal tank, or bath, and with it was found one of the eight columns of the ciborium. It has been suggested that the ciboria which were always erected over the piscinae in ancient baptisteries, were intended to enrich the symbolism by giving a



tomb-like appearance in accordance with St. Paul's reference to Baptism as a burial with Christ: the idea is not inappropriate, and may have crossed the minds of the ancients as an after-thought; nevertheless, it is certain that the ciboria served a very practical purpose, for curtains were hung between the columns to screen the disrobed catechumens. The proposed restorations include the re-erection of the bishop's throne in the north niche, after the manner of the one remaining fifth century throne which is still in position in the ancient baptistery of Vaison; the re-building of the three altars which occupied the east and two adjoining niches; the reconstruction of the ciborium, and the placing of seats, as of old, for the use of the catechumens, in the rest of the niches.

The discovery of the dolium, or foot-bath, is a point of extraordinary interest and importance as it proves that at Fréjus Baptism was administered according to the Ambrosian Rite. This curious ceremony of the washing of the feet of the neophyte was performed by the minister either before or after the giving of the white garment; it was customary in Spain, as well as in Gaul, until forbidden by the Council of Elvira.

The English baptistery is a subject apart; it has its own peculiar history. The best and latest book on the subject is one in "The Historical Monuments of England Series" (S.P.C.K.), entitled *Baptismal Fonts Classified and Illustrated*, by E. T. Green. There are two older works, but these have long been out of print.

Strictly speaking, it would be incorrect to use the expression, English baptistery; it would seem that the baptistery as a building separate from, or even annexed to, the church did not appeal to the English people. Climatic conditions may have had something to do with it, or it may be that since most of our existing old churches were built after the discontinuance of immersion, our forefathers did not see the necessity of having anything more than a font. Baptisteries in mediæval England were rare. There was one at Canterbury in the eighth century. In Wales and Cornwall there are several very ancient buildings which appear to have been baptismal chapels constructed over, or near to, a holy well, but these are probably of Celtic origin.

St. Augustine baptized in the River Swale, and St. Paulinus in the "Glen." But after the first rush of conversions, the vessel commonly used was an ordinary wooden tub. Thus, from force of habit, as it were, when the first permanent fonts were installed they were fashioned in the form of a tub. The oldest and most famous font in England is the one in St. Martin's, Canterbury. The date is undecided. The ornamentation is representative of two periods; the interlacing design on the upper part is recognizable as Norman of the twelfth century, while the scroll pattern on the lower portion could be ascribed to Celtic influence. The font is unique in that it is constructed from a number of stones instead of being hewn out of a solid block. If it is St. Augustine's own font, to which St. Bede



refers, the ornamentation must have been added later. However, the main point of interest is that this font set the tub fashion which continued throughout the Norman period. Eleventh and twelfth fonts of this kind are common enough. The next development reduced the size, and produced a large basin set upon a pedestal either directly or with a short intervening shaft.

From this it was but a short step to the introduction of the typical English mediæval font, the rectangular or cylindrical bowl, standing upon a single shaft. Another line of development copied a rarer type of Norman font, the large octagonal bowl, set upon a central shaft and four supporting columns, which was probably only within the reach of cathedrals and richer churches. There is a famous example at Winchester Cathedral.

Generally speaking, our old English fonts conform to one or other of these types; the bowl rests upon a single shaft or upon five, but the octagonal bowl is shared in common, and was the normal type of font bowl from the thirteenth to the end of the fifteenth century. The preference for an octagonal bowl may have been suggested by the early octagonal baptisteries of Italy and Southern France. Similarly, the tall, spire-like covers which came into fashion during the perpendicular period, may be a far off echo of the ancient ciborium. A lovely mediæval font at Bretagnolles, France, has a covering tester supported by shafts rising from an octagonal balustrade; this form of covering was undoubtedly copied from the ciboria.

Whilst remaining true to type in outline and construction, in architectural treatment and decoration the English font naturally conformed to the style of the period. The decorations of all periods are rich in symbolism. Grotesque animals, symbolizing the demons from which the soul is liberated by Baptism, are favourite subjects in the earlier fonts. In later fonts, from the thirteenth to the fifteenth century, subjects frequently repeated were the Symbols of the Four Evangelists, the Signs of Zodiac, the Fish, the Salamander, the Baptism of Our Lord, St. John the Baptist, St. Christopher, Christ on the Cross in juxtaposition with Adam and the Tree of Knowledge, Our Lady supporting the dead body of her Son. The English fonts are lined with lead, but not divided into compartments. The modern practice of dividing the interior into two is of eighteenth century introduction. Hygienically-minded persons of the time discovered to their horror, that for centuries, year by year, from Pentecost to Easter, the same water had been used for all comers. The divided font received official recognition from Pope Benedict XIII.

Baptisteries as separate buildings were not built in France after the ninth century. In more conservative Italy, the last of a number of magnificent examples, the baptistery at Pistoja, was completed as late as 1350.

In England there was no separate baptistery; the usual style

was to have the font in the south aisle, at the west end, conveniently near the porch. This position was chosen for a definite purpose. In England the ordinary entrance to an old church is by way of the south porch. This detail is a point of difference between English and French church architecture. In France the entrance is almost invariably by the west doors. If, in consequence, the French portals are always features of architectural splendour, the English porches are solidly built and have a beauty of their own. The vagaries of our climate would account for this English peculiarity. The porches were substantially built, and fitted with stout doors, and with good reason, for the first part of the baptismal ceremonies, and indeed of the marriage service, was conducted in the porch; hence also the position of the font. Custom seems to have been the only ruling in the matter, and fonts are sometimes found on the north side.

We can draw valuable lessons from the manners and customs of our Catholic forefathers; they appreciated the importance of the baptistery and the font, and treated them with due reverence. We cannot imagine them using the baptistery as a place of storage for hymn books, and a lumber room for odd pieces of church furniture; but, be it sadly confessed, the baptistery is sometimes submitted to this indignity nowadays. The prescriptions of the Roman Ritual (Tit. II, cap. 1) are clear enough, and should be kept in mind by priests and architects; the font should be within the church or in a baptistery adjoining, enclosed within a railing, and secured by lock and key. The font should be of substantial material, and of suitable shape and ornamentation, and fitted with a cover so as to exclude anything unclean. There should be an aumbry in the wall of the baptistery, to store the oils, the candle, the chrisom robe, and other accessories. If the font is designed with a ledge sufficiently broad to hold the candle and other requirements, a table will not be required. It is becoming that there should be a picture or statue of St. John the Baptist.

The baptistery or font is next in importance to the altar only, and it is a distortion of the principles of liturgy and of good taste in church art, when a poor, mean font or a miserable, neglected baptistery is allowed to remain whilst money is spent lavishly on Stations of the Cross, Lourdes Grottos, entirely out of place in any church, statues of fashionable saints, and similar fittings of secondary importance.

## MORAL CASES

The Editors,

### CONFESSIONS OF SICK RELIGIOUS.

Further to the reply of E.J.M. on this question in the current number of the REVIEW, may I enquire whether, in view of the quoted words of the Codex Commission concerning Canon 522, namely, "aut in loco ad audiendas confessiones mulierum legitime designato," and the opinion of canonists that these words are to be interpreted "ad normam Canon 910, §1," it is not a necessary corollary of this opinion that a priest, by virtue of Canon 522, may hear the confession of a sick nun in the infirmary at her request "ad conscientiae tranquillitatem," even though, not being seriously ill, she does not enjoy the permission granted by Canon 523? Canonists affirm that in a case of necessity any place is "legitime designatus" for the confessions of women by Canon 910, §1. It would seem to follow that the same must be affirmed of the infirmary or sick-room in the case of illness, as the cases of illness and necessity are both equally mentioned in Canon 910, even though I have not seen an author who expressly states this. (Cf. Vermeersch: *Theol. Moralis*, III, n. 486, 5, b, v. finem; Vermeersch-Creusen: *Epitome* II, 594, v. finem; quoting Maroto: *Comment pro Religiosis*, II, 1921, p. 36-8; Cappello: *De Sacramentis*, II, nn. 450-1; Schäfer: *De Religiosis*, p. 217.) Moreover, illness is merely a special and specified case of necessity. (CAPPELLANUS.)

### REPLY.

(i) Cappellanus has called attention to one of the many doubts and obscurities, in the interpretation of the law, to which I referred in my reply. The practical solution of the case put is that the absolution would certainly be valid, at least from the principle of Canon 209.

(ii) The decision that the absolution is valid is also "probable" in the usual sense of the word. It is, as a matter of fact, expressly taught by authors of the greatest authority and repute. Cappellanus, in a covering note, mentions that he recollects Fr. Vermeersch teaching it in the course of his lectures. His memory is admirable and is quite correct (*O si sic omnes!*). In *Periodica*, 1932, p. 234, ad 6, Fr. Vermeersch quotes, with the fullest agreement, the opinion of D. Jorio: "Verum statim (n. 99) subiungit hunc casum: Quid si religiosa lecto detenta, quamvis non graviter aegrotata, confessarium ad tranquillitatem suae conscientiae advocarit, possitne ab illo in lecto audiri? Ac respondit audiri in lecto posse, quia propter aegritudinem vel aliam veram necessitatem, observando cautelas quas Ordinarius loci opportunas judicaverit, cubiculum infirmæ fit locus legitime destinatus ad excipiendas confessiones ad normam Canon 910."

(iii) Sobradillo, however, in his recent thesis which I had occasion to quote, takes the opposite view: "Sed quaeri potest utrum tanquam locus legitime destinatus ad audiendas mulierum confessiones considerari debeat locus, causa 'infirmittatis aliaevae verae necessittatis' in aliquo casu particulari ab ipso confessario ad normam Canon 910 §1 electus. (Maroto and others answer in the affirmative.) "Haec sententia ante dictam responsionem. 28 December, 1927, magna probabilitate gaudebat; attamen post praefatam responsionem existamus sententiam contrariam esse praefarendam; videtur enim P. Commissio per locum legitime destinatum, saltem cum hic extra ecclesiam vel oratorium etiam semi-publicum invenitur, intelligere *sedem confessionalem*; jam vero nomine sedis confessionalis non comprehenditur locus in casu particulari ad normam canon 901 §1 electus; nam in citato canone fit distinctio inter utrumque."

(iv) My own view, if it is worth anything, inclines to the interpretation just given under (iii). The important decision of the Codex Commission, December 28th, 1927, decided that the confessions of nuns using Canon 522 were invalid outside the places mentioned in the Canon, a decision which contradicted the teaching of most of the commentators before that date. Unless the wide facilities given, under our present discipline, to nuns, are properly controlled, the whole complicated machinery of extraordinary, ordinary, and specially named confessors, will become nugatory. It is open to the nun, in the case mentioned by Cappellanus, to confess to one of the confessors mentioned in Canon 521, §2; or it is open to the priest to form a liberal judgment about the gravity of her illness. But she is not, I think, strictly entitled to use Canon 522.

E. J. M.

#### ALL SOULS DAY INDULGENCES.

Are there any special indulgences, applicable to the Holy Souls, proper to "All Souls Day," November 2nd? (R.I.)

#### REPLY.

By a decree of Clement XIII, restated in the Code, every altar is "privileged" on this day: "Die Commemorationis omnium fidelium defunctorum, omnes Missae gaudent privilegio ac si essent ad altare privilegiatum."<sup>1</sup>

In addition, there has been in existence, since 1907, a plenary indulgence resembling the Portiuncula, which could be gained on the usual conditions by making a visit to any church or public oratory belonging to the monks or nuns of the Order of St. Benedict, no matter of what Congregation or obedience. It can be gained either for the living or the dead, and remains fixed, it appears, on the second day of November.<sup>2</sup>

<sup>1</sup> Canon 917 §1.

<sup>2</sup> *Tract. Mechlin. De Indulgentiis*, p. 301.

By a decree of Pius X, June 25th, 1914, a similar concession was made in favour of all churches and public oratories, and also semi-public oratories for the faithful entitled to use them. But the indulgence may be gained only for the souls in Purgatory, and it is transferred whenever "All Souls Day" is transferred. As this is the indulgence mentioned in the Ordo on this day, it is worth while noting the conditions to be observed. These are (1) *Confession* which can be made, according to the rule of Canon 931 §1, on any of the eight days preceding and also during the octave. Moreover, those who are daily communicants, or who make a fortnightly confession, need not make a special confession for the purpose of gaining the indulgence.<sup>3</sup> (2) *Holy Communion*, which may be received also on the preceding day and on any day during the octave. (3) A visit to a church or public oratory, which may be made during the thirty-six hours from noon of the preceding day till midnight of "All Souls Day."<sup>4</sup> During this visit *Pater Ave and Gloria* must be recited six times for the intention of the Sovereign Pontiff, these specified prayers being now absolutely necessary whenever a visit to a church is made in the circumstances of the present question.<sup>5</sup> As often as a church or public oratory is visited and these prayers said the indulgence may be gained, if the other conditions have been fulfilled. A repetition entails not merely reciting the prayers again, but leaving and entering the building in the manner to which we have grown accustomed in gaining Jubilee indulgences. The persons privileged to gain this indulgence by visiting merely a semi-public oratory are determined in Canon 929: "*Fideles utriusque sexus qui, perfectionis studio vel institutionis seu educationis aut etiam valetudinis causa in domibus ecclesiae vel publico sacello carentibus, de consensu Ordinariorum constitutis, vitam communem agunt, itemque personae omnes ad illis ministrandum ibidem commorantes. . .*" For example, the staff, students and servants of a college, or the nuns, inmates and servants of a convent school, may visit their own chapel.

Inasmuch as the indulgence is granted for the benefit of the Holy Souls, it is curious that one may question whether it is absolutely essential to say any special prayers for them, in addition to those prescribed for the intention of the Pope. The decree states: "*Christifideles, confessi ac S. Communionem refecti, quoties aliquam ecclesiam vel publicum aut (pro legitime utentibus) semipublicum oratorium, defunctis suffragaturi visitaverint, ibique ad mentem Summi Pontificis oraverint. . .*" Some hold that no special prayers are necessary as a condition for gaining the indulgence.<sup>6</sup> But it is safer, as well as more obvious and usual, to say some extra prayers.

E. J. M.

<sup>3</sup> Canon 931 §3.

<sup>4</sup> Canon 923.

<sup>5</sup> *S. Penit.*, July 5th, 1930.

<sup>6</sup> *Irish Ecclesiastical Record*, 1932, p. 650.

## SICK PRIEST COMMUNICATING.

May a sick priest, unable to say Mass, but able to rise in the morning fasting, give himself Holy Communion? He is living in an Institution where the Blessed Sacrament is reserved and where the chaplain, being himself an invalid, is unable to say Mass except on Sunday? If it is permitted, what prayers should be said? (N. B.)

## REPLY.

The general law of the Church is that a priest may not give Holy Communion to himself except during the celebration of Mass. The law admits of an exception if a priest is unable to say Mass, and if there is no other priest who can give him Holy Communion *more laicorum*. The justification of this exception rests on the universal teaching of all the authorities on the subject, so universal that Cappello states: "Quod autem devotionis causa liceat sacerdoti seipsum communicare, ut probabile habent plures veteres theologi, et omnes recentiores (ne unum quidem invenimus, qui id neget)."<sup>1</sup> They all rightly require that there should be no scandal thereby to the faithful; the faithful rightly informed should not be scandalized and, in any case, the priest in question could easily secure that no other person is present in the church. The only difficult point is, perhaps, in forming a correct judgment that another priest cannot be had. In every analogous example moral impossibility suffices and, in my opinion, it suffices in this instance. In the case submitted the action is justified if the chaplain cannot be present *sine gravi incommodo*, and a decision must clearly be left to the conscience of both priests.

I can find no indication, amongst the writers who discuss this point, as to the prayers, etc., which should be used. Failing something more authoritative, it would appear that the obvious thing is to use the ordinary formula for communicating persons outside of Mass. Imitating the rubrics of the Breviary, the *Confiteor*, *Misereatur* and *Indulgentiam* should be recited exactly as a priest recites them when saying office alone. *Ecce Agnus Dei, Domine non sum dignus* and *Corpus Domini*, etc., follows. After Communion the antiphon *O Sacrum Convivium*, with its versicle and prayer, should be said, and the blessing omitted, unless there are other people present.

E. J. M.

<sup>1</sup> *De Sacramentis*, §337.



## ROMAN DOCUMENTS

BY THE REV. A. BENTLEY, Ph.D., M.A.

### CAPITULAR AND PAROCHIAL RIGHTS.

The rights of parish priests and cathedral canons, defined by Tridentine decrees, are the special charge of the Sacred Congregation of the Council, whose task it is *moderari quae parochos et canonicos spectant* (canon 250, §2). There is a common thread, therefore, running through the sequence of recent decrees here collected. The original documents may be consulted in the *Acta Apostolicae Sedis*, Vol. XXV, 1933, pp. 38, 83, 155, 208.

#### (i) A Chapter's Right of Presentation.

The Cathedral Chapter of Fiesole, suffragan of Florence, has had charge of a certain parish since A.D. 966. On October 11th, 1786, in pursuance of the relevant decrees of Trent and of the S.C. of the Council, Bishop Mancini declared that the *cura animarum* devolved primarily on the Provost. Two Canons and one Chaplain were assigned as assistants. In 1896 Bishop Camilli entrusted the full charge of the parish to the first Dignity, i.e., to the Provost, exclusively and in perpetuity. On no occasion since that date has the Chapter asserted any right of presentation when a Provost had to be appointed. Although two new Dignities were created in 1914, the Holy See continued freely to nominate the Provost. Only after a vacancy in 1929 did the Chapter at last put forward a claim, based upon canon 471, §2.

In virtue, it was said, of the unsundered rights of the *parochus habitualis*, the Provost remained *vicarius perpetuus* of the Chapter. That body, therefore, could present a candidate to the Holy See, and had the further right to choose a *vicarius oeconomicus* during the vacancy.

Both claims are rejected by the S.C. The second is disposed of by the Code, in agreement with older legislation by the Council of Trent and the S.C. For canon 472, §1, gives the Ordinary exclusive power to appoint a *vicarius oeconomicus*. The first claim falls to the ground for the simple reason that the appointment of a Provost, as a Dignity, is reserved to the Apostolic See. The Chapter, in fact, never claimed the right either before or after 1896; and a custom dating from 1786 precludes all appeal to canon 471, §2. The fact that the Provost is only the third Dignity makes no difference to-day, since the appointment of any Dignity is reserved to the Holy See by canon 396, §1.

Hence the S.C. gave the following response:

Qu. I. *An Capitulo, vacante paroecia, competat ius nominandi vicarium oeconomicum, in casu; II. An eidem Capitulo competat ius praesentandi ad S. Sedem vicarium perpetuum, in casu.*

R. *Negative ad utrumque.* (June 21st, 1930.)

#### (ii) The Choir Obligation of Cathedral Canons.

On the threefold plea of ancient statutes, custom and Innocent VIII's Bull of erection, the Canons of the Cathedral of Malaga in Spain claimed the right of four months' absence

from choir in each year. The Ordinary restricted them to the period of three months allowed by the Code, and the question was therefore referred to the Holy See.

The Bishop asked 1° whether the residence of canons and beneficiaries should be regulated by the decree of erection and succeeding apostolic privileges or by canon 418, §1, of the Code; 2° whether the total value of the prebend and the daily distributions depended on the law of erection or on canon 395; 3° whether the Bishop's assistants mentioned in canon 421, §1, n.4, should continue to share each day in the common distribution.

In its reply, the S.C. points out that all *customs* which permitted an absence of over three months were abolished by the Council of Trent. Since that time, the S.C. has never admitted such a plea. It is, moreover, explicitly reprobated by canon 418, §1; and a custom constantly reprobated is not saved by canon 63, §1.

It is equally difficult to establish a *privilege*. The Archbishop of Toledo, empowered by Innocent VIII to erect Chapters in the Kingdom of Grenada, set up the Chapter of Malaga in the year 1488, and bound the Canons to residence "*ad minus per octo menses continuos aut interpositos.*" These words do not allow us to conclude that the Papal Delegate left the Canons free to claim a vacation of four months; and, in any case, the terms of Innocent's Bull did not confer on the Delegate any such extraordinary power. In 1508 Pope Julius II granted to the Chapter of Malaga the same right of absence as that possessed by Seville; but nothing is known of the latter's privilege. No privilege, therefore, can be deduced from the Papal documents.

By the decree of erection, all the capitular revenues were to be shared in the form of *distributiones inter praesentes*, after a fixed proportion had been deducted for each Canon. The beneficiaries attending on the Bishop were entitled to their full share both of prebends and of the distributions.

Owing, however, to the changed condition of Chapters, especially in Spain, everything suggests that these matters should now be regulated by canon 395. In the case of the two beneficiaries, the decree of erection merely aimed at laying down a convenient norm, not a true privilege.

The solution is therefore presented in the following terms:

Qu. I. *An constat de iure Capituli Malacitani ad quatuor menses vacationum, in casu; II. An sustineatur perceptio fructuum praebendae et distributionum, in casu; III. An canonici, de quibus in canone 421 §1 n.4, percipere possint etiam distributiones quotidianas, in casu.*

R. *Ad I. Non constare; Ad II. Servetur canon 395; Ad III. Negative.* (November 15th, 1930.)

#### (iii) *Parish Rights over Funerals.*

The parish priests of Gallipoli, a suffragan of Otranto in Southern Italy, complained to the S.C. that their rights over burials were being infringed by the local confraternities and the

cathedral chapter. On the death of a parishioner, the body was taken by a confraternity to some other church or to the cathedral. If the dead person had not belonged to a confraternity in life, the family made an offering to have him so enrolled after death. The parish priest received a small offering for blessing the corpse and accompanying it to the church where the obsequies were to follow. In no case did he receive the canonical *portio*.

Two questions are here involved. One concerns the choice of the church which will have charge of the funeral; and the other the fee which is due to the parish priest of the deceased person.

According to the practice prevailing in Gallipoli, a person who joined a confraternity was presumed to have thus determined the church of his burial. The same view was taken when a dead person was enrolled by one of his heirs. The parish priests considered that, in view of the spiritual and temporal relations which bound priests and people, these local customs should be brought into harmony with the Code. The confraternities, on the other hand, sought to have their practice confirmed. They pointed out that it constituted a legitimate custom, since it was not expressly reprobated by the Code and had been consistently tolerated by the Bishop. Canon 1223, §1, guaranteed the right to choose the church of one's funeral, and canon 1226 allowed the choice to be made *per se vel per alium*. In enrolling a person after his death, the relatives were interpreting the wishes of the deceased. *Ab immemorabili* no parochial fee was ever paid. The Chapter, too, could appeal to custom dating from the fifteenth century, and to the fact that a confraternity always took part in the funeral and made a small offering to the parish.

The statement of the case is followed by an examination of the arguments. The lawful choice of a church may be proved "*quolibet legitimo modo*" (canon 1226, §1); but, to be valid, the choice must fall on a church which possesses the *ius funerandi*. Not all confraternities, as such, have this privilege; and enrolment does not necessarily imply a wish to avail oneself of it. But if, in a particular case, a church belonging to a confraternity possesses the right to bury and the members ordinarily use it, enrolment may rightly be taken as implying an *electio ecclesiae funeris*. The right to bury may be acquired by episcopal concession or by custom and prescription. In the case before us, some sort, at least, of episcopal concession is implied in the continued toleration.

The enrolment of a dead person is quite another matter. The right to choose is not extended by canon 1226, §1, to a man's heirs unless they can show that they have received a special mandate. A contrary custom, since it infringes the rights of the parish priests, may lawfully be suppressed.

Canon 1236, §1, requires the payment of a *portio paroeccialis*, assessed in accordance with canon 1237, to the parish priest. A custom to the contrary involves a *laesio iurium*, and ought therefore to fulfil the conditions laid down for a prescriptive

custom in an earlier decision (A.A.S., 1921, p. 534). In the present case, there has been no "demand, repulse and acquiescence," and, in consequence, no prescription can be alleged.

Hence, of the two questions involved in the petition, the first is left to the discretion of the Ordinary, and the second answered in favour of the petitioners.

Qu. I. *An sustineatur consuetudo quoad adscriptionem confraternitati sive vicorum per se, sive defunctorum per heredes, cum adnexo iure funerario, in casu*; II. *An parochio defuncti debeatur portio parochialis a rectoribus confraternitatum vel a Capitulo cathedrali, in casu.*

R. Ad I. *Ordinarius utatur iure suo ad normam canonis 5 Codicis I.C., et ad mentem.* Ad II. *Affirmative.* (November 17th, 1930).

(iv) *Prerogatives of a Mother Church.*

In the small town of Caivano, north of Naples, within the diocese of Aversa, the ancient parishes of St. Peter and St. Barbara have, for three hundred years, disputed the question of seniority. In 1929, the Bishop of Aversa, while refusing to decide which church was technically "greater," decreed that St. Peter's should have no rights over a certain church within the parish of St. Barbara, but should, on the other hand, retain its immemorial liturgical pre-eminence on the feast of Corpus Christi and in Holy Week. This decision was opposed and appeal was made to the S.C. of the Council.

In 1907, the S.C. had alluded to St. Peter's as *ecclesia matrix*; but the present decree lets it be understood that the term was used loosely, almost parenthetically, with no intention of deciding the disputed relationship.

Formerly, *matricitas* was variously understood in law. In strict present-day usage it implies four essentials. The daughter parish (a) has proceeded from the parent parish by dismemberment; (b) is itself erected into a *title* or parish; (c) is therefore entirely independent in its cure of souls. Recent decisions of the *Rota* also add that the daughter parish (d) must have been endowed from the revenues of the parent church. Hence the ruling in canon 1427, §4, of the Code.

There is no document to prove such dependence of the parish of St. Barbara on that of St. Peter. Other unequivocal proofs, e.g., the retention of burial rights, tithes, annual rent-charges and so forth, are equally lacking. Such signs of ancient deference as survive are rightly confirmed by the Ordinary; but their testimony to the supposed filial relationship is equivocal. The formal response, therefore is framed in the following terms:

Qu. I. *An constet de matricitate ecclesiae S. Petri, in casu.* *Et quatenus negative*: II. *An saltem constet de eius maiori-tate, in casu.*

R. Ad I. *Non constare.* Ad II. *Ad mentem.* *Mens est ut servetur decretum Curiae diei 4 Februarii 1929.* (June 24th, 1931.)

## BOOK REVIEWS

*St. Brigid of Ireland.* By Alice Curtayne. (Brown and Nolan. pp. 163. 3s. 6d.)

The name of Miss Curtayne on a title page at once commands the reviewer's attention, and this latest example of her skill as a hagiographer well repays such attention. *St. Brigid* was confessedly a difficult subject, and she has long lacked the English biography she deserved. But now that the task is done it is well done. The facts of the saint's life are very meagre, but, presented with skill against the background of her period, they suffice to give us a strikingly realistic and convincing picture of Ireland's well loved saint.

*St. Brigid* was the daughter of a slave-woman by a royal prince, and during her childhood she suffered considerably from the circumstances of her birth. Ultimately she achieved some sort of courtesy rank and was treated as a princess. But that was after her consecration as a nun. But birth, royal or servile, counts for little in these pages where Ireland's ideal of womanhood is so definitely portrayed. We are shown the woman, strong and independent, intervening in the cause of peace between the fierce princes whose perpetual warrings "shook the sod," rebuking kings, counselling bishops, tending lepers, founding and ruling great convents, traversing in her rough chariot the whole of the country, but always and everywhere bountiful to the poor and hospitable to the wayfarer. Her convents were schools of learning, but were, too, centres of intelligent and industrious agriculture. "*St. Brigid* is supremely the saint of agricultural life. She is the genius of our Irish homesteads and every farm is in a sense her shrine. She is the tutelar spirit of meadows and gardens." "She was an intellectual dairymaid, a cowherd with culture, a field-labourer promoting art and literature, a shepherdess with learning."

Miss Curtayne, the scientific hagiographer, has ever an eye on the modern sceptic—at times one feels that she is a little over preoccupied with the reactions of the twentieth century mind. She carefully segregates her facts, and estimates legends as symbols, and boldly draws a surprising and most disarming parallel between the very popular Franciscan *fioretta* and the legends of the Irish saints. The book bears the stamp of that severely discriminating historic science coupled with fine imaginative writing which we have learned to expect from the author of *St. Catherine of Siena*.

T. E. F.

*Militant Atheism.* By the Right Rev. Mgr. M. d'Herbigny, S.J. (pp. 80. S.P.C.K. 1s. net.)

The Society for Promoting Christian Knowledge is to be congratulated on its enterprise in publishing in booklet form a translation of Mgr. d'Herbigny's two articles in the *Revue*



*des Deux Mondes* of last February, which have also appeared serially in the *Irish Monthly*. Those Catholics—and they are numerous—who do not yet take “conscientious” and militant godlessness seriously can hardly avoid the weight of the remarkably detailed evidence adduced in these short chapters. Mgr. d’Herbigny takes his examples of a world-wide propaganda from India, Peru and Canada, Bulgaria, Germany and Belgium, and with admirable objectiveness shows how, in those places where the propagation of Communism is illegal, anti-religious activity is used as a cover for Communist propaganda. At the same time formal Atheism is an integral part of Communism, and it is erroneous to suppose—as some religious people do—that Communistic Atheism is only, or even chiefly, a revolt against the insufficiency and shortcomings of professing Christians.

Nevertheless, a remedying of that insufficiency is our first and most important task in the face of the satanic movement with which we are confronted. As Berdyaev says: “Il est pénible d’être amené à reconnaître que les imputations portées, dans un article de Jaroslavsky, contre le christianisme historique sont aux trois-quarts fondées, et la faute en revient aux chrétiens.” Many believers, whether Catholic like Bloy or Orthodox like Berdyaev, see in the formalism, minimizing, and sectarianism of “bourgeois Christianity” the greatest danger and the greatest scandal of all. A character in one of the terrible and in some respects perversely true atheistical plays (already acted by Communists in six languages, including English) says, rightly enough, that “A religion with ‘buts’ is all moonshine. . . .” Bourgeois Christianity is full of “buts” and is powerless against the conviction and fervour of these open enemies of God. The challenge is to the integral Christianity of Christ and of His Catholic Church.

DONALD ATTWATER.

*The Spirit of St. Jane Frances de Chantal*, as shown by her letters. Translated by the Sisters of the Visitation, Harrow-on-the-Hill. (Longmans. pp. xviii., 466. 7s. 6d.)

This work first appeared in 1922; the present is a cheaper re-issue. It contains a large selection of the Saint’s letters, and continues a previous work, *Selected Letters of Saint Jane Frances de Chantal*, published in 1917. The new compilation was made partly to meet the request of readers who had profited by the first selection, and partly to correct certain misstatements concerning St. Jane and her work made in *Sainte Chantal* (by E. K. Sanders, S.P.C.K.). “Letters,” writes Cardinal Bourne in his Preface, “are indeed more helpful than any biography. Biography is necessarily the condensation in a comparatively few pages of the events of many years. Detail, except in the case of two or three pre-eminent facts, must be omitted. In letters, on the contrary, we see the character of the writer unconsciously set forth. Motives, hesitations, doubts, fears, worries, perplexities—often so wonderfully like our own—stand



forth on the written page, and the person of the writer takes before our eyes a definiteness and distinctness such as mere biography fails to depict." St. Jane's letters are as valuable as any could be in this matter of self-revelation; and her life was so full of varied relationships with all kinds of people that they never fail to interest and instruct. It is possible, of course, that published spiritual letters may lead souls astray. These were written to individuals in their individual difficulties and needs. They do not apply, therefore, to everyone indiscriminately. Still, there is a common fund of human nature in all of us and a universal character in the problems of life; and so there is much in these letters which will apply, and apply all the more personally and effectively because of the more intimate nature of letters as compared with formal treatises. The volume is beautifully got up. It has three illustrations.

J. C.

*Les Plus Beaux Sermons De Saint Augustin*, réunis et traduits par le Chanoine G. Humeau. (Two volumes. Paris, Maison de la Bonne Presse. 30 fr.)

The translator has chosen fifty-six of St. Augustine's best sermons, and put them into a modern French version, which retains not only the meaning but also the freshness and flavour of the original. He has written, also, an excellent introduction, explaining the Saint's doctrine on preaching, to be found in the *De Catechizandis Rudibus* and in the fourth book of the *De Doctrina Christiana*. It is a subject which he thinks has been neglected. This may be true, in so far as preachers have not usually gone to St. Augustine for direct guidance in their art. But, in fact, nearly all writers on homiletics depend, perhaps without knowing it, on St. Augustine; he set the tradition here as in so many other fields of knowledge. English students and preachers will find an adequate summary of his doctrine in the fourth chapter of the late Fr. O'Dowd's *Preaching*.

J. C.

*Portraits Assomptionists*. Par le R. P. Polyeucte Guissard. (La Bonne Presse, 5 rue Bayard, Paris 8. pp. 422. 15 frs.)

This is a selection of biographies of Assumptionist Fathers the subjects of which are chosen more or less haphazard from the records of the congregation. They are grouped under the following headings: Trois Anciens, Missionnaires, Educateurs, Publicistes, Fleurs de nos maisons d'études, Morts de la guerre, Coeurs dévoués. The sketches are lively and thoroughly interesting. They tell of edifying lives devoted to the variety of works indicated by the table of contents. There are stories of heroic self-sacrifice, of educational struggles, of missionary zeal. Generalizing from the lives, it seems that one of the salient features of the spirit of this young congregation is a serene cheerfulness in the face of difficulties. The book is conceived in the spirit of the CLERGY REVIEW series of "Men of Little Showing."

T. E. F.

# THE CHURCH AT HOME AND ABROAD

By C. F. MELVILLE.

## 1. Czechoslovakia.

### THE APOSTOLIC NUNCIO AND MGR. HLINKA.

The Papal Nuncio at Prague, Mgr. Ciriaci, Archbishop of Tarsus, was, recently, the object of lively attacks on the part of certain Czechoslovak newspapers and especially of the official organ of the Agrarian Party, the *Venkov*. "The excuse for these attacks," declares the Czech Catholic organ, *Bulletin Tchecoslovaqué*, "was so futile that it is extraordinary that they should have had such serious results." "Later," continues this paper, "we shall recount the unpleasant incidents provoked during the festivals at Nitra, on the 15th August, occasioned by the unexpected oration of Mgr. Hlinka, the leader of the Slav Peoples Party. The Agrarian Party, the most powerful of the Czechoslovak parties, was especially angry and exploited these incidents against the Nuncio. The *Venkov* has actually pretended that the latter knew the motives of Mgr. Hlinka and that it was even the reason for his absence at the manifestations at Nitra to which he had been invited. It is needless to state how groundless were these allegations; the Catholic Press protested naturally; and the Hierarchy led by the Archbishop.

"Certain newspapers have opened a violent campaign against the person of the Nuncio, recalling notably the affair of the former Archbishop of Prague, Mgr. Kordac. All this was extremely unpleasant to the Government, and in particular for the Minister of Foreign Affairs, M. Benes. He opened negotiations on this question with the President of the Council and his colleagues of the Cabinet, and he wrote to the Nuncio, 1st September, that the head of the Government and even the Central bureau of the Agrarian Party themselves condemned the attacks directed against his person. Some newspapers like the *Prager Presse* or the *Ceske Solvo*, organ of the National-Democrat Party, published very strong protests; and even the newspapers, which are not directly connected with M. Benes, the *Lidove Noviny*, for instance, and others again, have ranged themselves on the side of the Nuncio and condemned the campaign launched against him. We should add that all Czechoslovaks who have had the opportunity of appreciating the great qualities of Mgr. Ciriaci do not hide their disapprobation with regard to such a regrettable campaign.

"Besides, there are protests emanating from all sides which are out to put an end to these attacks. These attacks, which must be reproved, are unfortunately proof of the sentiments of suspicion in regard to the Holy See manifested before, but

especially since, the War in certain Czechoslovak quarters which carry out campaigns hostile to Rome, and generally aimed particularly at religion, and these campaigns have not yet entirely ceased. Otherwise, how could it be possible to explain how big newspapers like the *Venkov*—organ of a big political party—would have dared to attack the representative of the Holy See, especially with such a poor excuse. The campaign has, however, revealed on the other hand a certain improvement in the religious situation in Czechoslovakia, since it has shown that Catholics were no longer the only ones to condemn this campaign; even the newspapers, which generally are not favourable to Rome, have stressed the great qualities of the present Nuncio and the fact that he had, from the beginning of his career at Prague, understood perfectly the Czechoslovak mentality and the national and religious needs of the people.

“ Anyone with a knowledge of the situation in Czechoslovakia before and after the War and who has followed the terrible struggles sustained by the Catholics for the defence of their religion cannot deny that progress, although still insufficient, is already remarkable.

“ Calm being little by little restored, it was hoped that with time satisfaction due to the Nuncio might have been procured. Things, however, have been complicated anew. The Slovak Popular Party, having sent to the Nuncio a letter in which it expressed to him its sympathy and assured him that it disapproved of the campaign of the Press directed against his person His Excellency Mgr. Ciriaci expressed his thanks to Mgr. Hlinka, head of the Party, by means of a letter in Latin, dated 13th September, and of which the translation runs thus: ‘ *Whilst at Prague the Holy Father is attacked, directly through the person of his representative contrary to the laws of humanity universally admitted by civilized nations, you, Slovaks, you have desired to express the respect which is due to this supreme Authority. You and yours, you merit for this all praise. I hasten to give thanks to you and to yours for having brought from Slovakia some consolation to the Apostolic Nuncio constrained, through obedience to the Holy See, to live at Prague in the midst of such cruel torments. I shall never forget your love. The generous Slovak people will always be in my heart. I rejoice to represent the Holy See to you Slovaks. I give with all my heart my benediction, and I express the highest esteem that I have for you and remain your devoted. . . .*’ The Cabinet, having read this letter published with the permission of the Papal Nuncio, held an extraordinary session on September 16th. According to the official bulletin, ‘ the Government decided to repulse the declaration of the Papal Nuncio and to demand of the Holy See the recalling of Mgr. Ciriaci to the Vatican pending an official explanation.’

“ Such are, as far as we have been able to gather, the facts which have been taking place in Czechoslovakia since August 15th. It is not necessary to emphasize the gravity of the situation.

The Catholics, in agreement with their representatives in the Government, have decided to use every means to defend the rights of the Holy See and of its representative.

"As for the Press of the big political parties, it has, in commenting on the new incident, expressed its desire to see relations between Czechoslovakia and the Vatican restored to the normal. It is always to be hoped then that the affair will be adjusted amicably, which is also the desire of all thinking Czechs. It is to be feared, however, that the definite conclusion of the *modus vivendi*, the work for which Mgr. Ciriaci has laboured for many years with the greatest devotion and the most absolute disinterestedness, thinking only of the good of Catholics in Czechoslovakia, may be retarded. The Czechoslovak Catholics wait, in any case, anxiously the decisions of the Holy See."

## 2. Austria.

The Pope recently received pilgrims of the Austrian Society of Christian Mothers and a body of ninety-five Catholic students from Vienna University. The pilgrims were presented to the Holy Father by Mgr. Lauf and Dr. Drexel.

The Pope, in the course of a cordial speech of welcome to the delegates, which he delivered in German, referred in glowing terms to the recent Catholic celebrations in Vienna. He declared that it was a great comfort to his heart that the living faith of the Austrian people and their traditional faithfulness to the Holy See had been given such a vigorous confirmation, a confirmation which was audible to the whole world.

The Pope then went on to refer to the fact that this expression of Austrian faith and faithfulness had been expressed through the mouth of Chancellor Dollfuss, who had made clear his government's intention to rebuild the State anew on the foundation of the Catholic Faith. This, continued His Holiness, would bring honour both to the people and the government, and especially to the leaders of the government. Paying a compliment to these leaders, the Holy Father declared that they were leaders of the stamp which Austria merited to have.

It is also interesting to note the speech of Minister Dr. Schuchnigg, on the occasion of a commemoration ceremony in honour of the memory of the late Mgr. Seipel recently held in Lower Austria.

Everybody, declared the Minister, who loves his fatherland will be gratified that Chancellor Dollfuss, who is carrying on the work of late Mgr. Seipel, had survived the recent attempt on his life.

These utterances stress the fact, which I dealt with in the October issue of the CLERGY REVIEW, that Dr. Dollfuss is the recipient of the policy bequeathed to him by the late Mgr. Seipel, the policy of preserving the integrity of Austria as a Catholic State, and the building up in Austria of a form of state which would derive in its spirit from the Catholic Church.

The new Constitution which, as I previously wrote in these columns, will be in the spirit of the Papal Encyclical, *Quadragesimo Anno*, is at present being worked out in detail by Dr. Ender. Dr. Ender bears a reputation for moderation, which should in itself be sufficient to guarantee that the new Constitution, while it will be authoritarian, will not be tyrannical.

### 3. *German and Yugoslav Catholics and the Vienna Catholic Congress.*

The German (Austrian) and Yugoslav Catholics established in the provinces, now under the rule of Italy, presented a memorandum at the Vienna Catholic Congress regarding the methods of persecution and denationalization to which they are subjected by the Italian Government.

"If," stated the memorandum, "it is desired to re-establish Europe on the basis of Christian morality, all obstacles in the way of such an aim should be removed. One of the most important obstacles is the condition of German and Yugoslav Catholics in Italy. This not only prevents the establishment of harmonious relations between the Italians, Germans and Yugoslavs in Central Europe, but is also a wound on the body of the Church."

The memorandum then complains that of the nine hundred German and Yugoslav schools which existed before the War, none to-day exist. It is forbidden by the authorities for parents to have their children either in the schools or under private tuition taught in the maternal tongue of the respective minorities. Similarly, the teaching of the Catechism in any tongue other than Italian is forbidden.

An equally serious allegation is made in the memorandum to the effect that all the priests of Yugoslav origin have been removed from their priestly functions; that some 107 priests have been expelled from Italy; and that others are under the shadow of expulsion.

The memorandum claims that the teaching of the Catechism in the mother tongue was adopted as a principle of canon law of the Catholic Church, and that this is confirmed by the fact that the Pope, in a pastoral letter during April, 1928, to the Bishop of Osnabruck, proclaimed that religious instruction in the mother tongue was a natural and supernatural right of Catholics.

It is interesting to note that the memorandum—space forbids quoting from it in full—blames the Italian bishops, but does not blame the Vatican.

### 4. *Jugoslavia.*

Considerable attention is being focussed in Jugoslavia on the declaration made by the Pope on the occasion of the recent collective Yugoslav pilgrimage, organized in connection with the

Holy Year. The Jugoslav pilgrims were presented by Mgr. Rozman, Bishop of Ljubljana, and Mgr. Tomasic, Bishop of Maribor, assisted by the Rector of St. Jerome at Rome.

The Sovereign Pontiff, in the course of his speech, protested against suggestions in certain quarters attributing to him sentiments hostile to Jugoslavia. Addressing the Croats and Slovenes amongst the pilgrims as "Croats and Slovenes of Jugoslavia," he said that even if an angel told them that he did not love Jugoslavia they should not believe it, as it would be contrary to the truth.

In a striking passage the Holy Father is reported to have declared :—

*When this suggestion that the Pope does not love Jugoslavia is made by enemies, the Pope is disposed to tolerate it because enemies do not know what they say, they doubt everything and believe that everybody judges as they do. If such suggestions are made by friends, the Pope is saddened, because friends know what they are saying and know that they are not speaking the truth. If such suggestions are made by Catholics, the Pope is deeply saddened, because it should be surely impossible that sons could thus become renegades and traitors to the Christian family.*



## REVIEW OF REVIEWS

The September number of *STUDIES* reaches an even higher standard than that excellent quarterly usually maintains. In the first article, Professor Allison Peers writes with great clearness and authority on "The Religious Situation in Spain." A good summary is given of the progress of the religious persecution and anti-clerical measures from May, 1931 to the time of writing. Professor Peers reminds us that persecution of religion in Spain is no new thing, that in less than two centuries the Jesuits have been expelled five times (i.e., in 1767, 1820, 1835, 1868 and 1932), that worse horrors than those of 1931 have been experienced in previous years, for example in 1823 when the aged Bishop of Vich was shot, together with more than twenty priests and religious. In spite of the apparent finality of the latest victory of the anti-clericals (whose present cry "is not merely 'Down with the priests!' (but) 'Make Spain the Russia of the West!'" there seems to be good reason for thinking that "the long lane of the last two and a half years has started upon its turning" (p. 369). The ridiculous failure of Spain's new rulers in the matter of education; the (for them) unfortunate extension of the suffrage to women; above all, the fact that the heart of Spain is sound in religious matters—all these are reasons for optimism, even though the struggle may be long and the opposition bitter. "It takes more than the running-up of flags to full-mast on Good Friday to change the religion of a nation" and "the great mass of Spaniards are refusing to embrace neo-paganism, and are determined that in the New Spain, which they desire as ardently as any, shall be incorporated all the virtues of the old" (p. 372). In an article on "Essential Oils and Medicinal Herbs," Professor Reilly, of Cork, suggests that attention should be given in Ireland to these industries; Mr. Henry Somerville criticizes the "Credit Reform Schemes" of Major Douglas and Professor Soddy; Fr. M. H. Gaffney, O.P., contributes a sketch of Fr. Thomas Burke, O.P., as a memorial of the fiftieth anniversary of his death. In "Schools of Catholic Action," Fr. Daniel Lord, S.J., describes the excellent beginning of such a school at St. Louis in August, 1931; after attending it, one priest said: "Nothing like this has happened to me since my ordination retreat" (p. 464). In fact, the spirit is almost that of a retreat and some of its promoters have thought of it as St. Ignatius's Second Week "translated into terms of personal spirituality and active Catholicity" (p. 467). In "Clement XIV and the Suppression of the Jesuits" Fr. John Macerlean, S.J., reviews the relevant matter in Pastor's *Klemens XIV*, a recent volume of the *Geschichte der Päpste*.

THE MONTH for October is perhaps a somewhat slight number as a whole, but it contains two of the best articles it has printed for some time—Fr. Martindale's "Could England go Catholic?" and the Editor's "Democracy Under a Cloud." Fr. Martindale excellently supplements his two articles in the August and October numbers of this Review. There is some hard hitting at some of the obstacles we ourselves place in the way of the conversion of England, notably our tendency to disregard the Natural in our zeal for the Supernatural: "the non-Catholic Conscience has wakened up to an astounding degree in regard of what concerns the Natural: Prisons, Hospitals, Houses, Slums, Clothes, Meals, Health, Jobs" (p. 304). Some excellent points are made regarding the organization of boys' clubs and, once more, the need for a General Information Bureau is emphasized. In spite of much that is defective, Fr. Martindale sees reasons for hopefulness in two "national trends" of to-day—the relative humility and anti-dogmatism of scientific men and the increasing reaction among young people against sexual license. A phrase in Fr. Martindale's article: "Certainly, the farce of Democracy is played out" almost supplies the Editor with a text for his contribution. He suggests that it is not so much that Democracy has been tried and found wanting, but that it has been found difficult and so has not been adequately tried. Among other good things, he points to the astonishing inconsistency of modern Socialists and ultra-radicals who condemn the relatively moderate Cæsarism in Germany and Italy, while seeing nothing worthy of censure in the total denial of the democratic principle, "that revival of pagan Cæsarism—the Omnicompetent or Totalitarian State, seen in its poisonous completeness in the Soviet political regime" (p. 351). An illuminating passage is quoted from Blackstone showing in the English Constitution "the germs of even more complete State absolutism" than is to be found in Hitlerism or Italian Facism. In spite of the failures of non-Catholic systems of Democracy, Fr. Keating cannot believe that "a principle, in theory so noble, so consonant with personal dignity, so capable of good, can remain permanently submerged by the politics which have taken its place" (pp. 353-4).

In the October DOWNSIDE REVIEW Abbot Butler has some pages on "Father Augustine Baker," which must interest all readers of *Sancta Sophia*. It is, in part, a review of Dom Justin McCann's recent publications on Fr. Baker and, as might be expected from one who has been described in German as "der erste lebende Kirchenhistoriker unter den Katholiken englischer Zunge" (see p. 754), it is remarkably complete and informing. Readers of the recent correspondence in *The Times* on "The Group Movement" will consult with profit pp. 533-5 on Fr. Baker's teaching regarding the danger of illusion in the matter of personal divine guidance. "Good people are often apt to see the guidance of the Holy Ghost in the things they greatly want to do" (p. 584). Dom David Knowles concludes his series on

"Contemplative Prayer in St. Teresa"; it is to be hoped that he may be able at some future date to add a third article made up of conclusions to be deduced from the discussion. Fr. Joseph Leonard, C.M., in "Saint Vincent de Paul and the Primary School," begins a series; the present article is largely occupied with the crying need for popular education in seventeenth century France (Nice, with a population of 16,000, had, at the beginning of that century, only one school with twenty pupils!) and with the work of the first Ladies of Charity in providing Christian education for the poor. In "Some Problems of Social Good," Dom Mark Pontifex\* continues his useful set of treatments of various questions in moral philosophy. In his discussion of separate problems, he concludes: "Is it ever right to do wrong that good may come? In other words, does the end justify the means?" and defends Cardinal Newman's celebrated dictum in *Difficulties of Anglicans*, lect. viii., p. 199. His conclusion briefly is that "The lesser good may be sacrificed for the greater, but man must always be treated as of supreme value, as an end and never merely as a means" (p. 663). The last article in this number is, in some ways, the most interesting, being Dom David Knowles's "The Monastic Horarium, 970-1120," in which a careful comparison is made between the various horaria, including those of the Rule, Cluny, Cîteaux, Premontr , and the Austin Canons.

In IL DIRITTO ECCLESIASTICO for September there is a contribution by R. Jacuzio on the "Situazione giuridica della Chiesa cattolica in Germania." After some reference to the Concordats between the Holy See and three of the separate German States (Bavaria, March 24th, 1924; Prussia, June 14th, 1929; and Baden, October 12th, 1932), the author analyses the important features of the present Concordat and decides that it is one of the most favourable of all to the Catholic Church. Since less than a third of the German population is Catholic, it could not be expected that pre-eminence should be granted to the Church; full liberty has been accorded and the international sovereignty of the Holy See has been adequately recognized.

The monthly review RAZON Y FE in a "n mero extraordinario dedicado a conmemorar el XIX Centenario de la Redenci n" prints a number of splendid essays, all connected with the doctrine of the Redemption. In his discussion of the year of Our Lord's crucifixion ("En qu  a o muri  Jesucristo?") P. J. M. Bover, S.J., has little difficulty in showing that the choice lies between the years 29, 30 and 33, and that of the three, only the year 30 has all the probabilities in its favour. In his view, the testimonies of Scripture and tradition, so far as they can be ascertained, are wholly against the year 33; in regard of the years 29 and 30 they, at least, can be said decidedly to favour the latter year. But there is a further factor—the witness of astronomy, and here the astronomic basis of the year 29 is "insecure and vacillating"; only the year 30 can harmonize the astronomical calculations and the data of the Bible

and tradition. P. Porfirio Monreal, S.J., writes on the Passion in the liturgy of the Church, and P. Victoriano Larrañaga, S.J., contributes some reminiscences of an eve of the Ascension spent on Mount Olivet and reviews at some length "Una Nueva Vida de Nuestro Señor Jesucristo" namely the Spanish translation of Père Lebreton's magnificent "La Vie et l'Enseignement de Jesus-Christ, Notre Seigneur." Other articles are concerned with "Jesus Christ the Redeemer and the Ascetic Theology of St. Ignatius," with the pictorial representation of the Passion, and with the Cross in the Spanish conquest of America.

The admirable RIVISTA DEL CLERO ITALIANO for October continues its pleasing custom of issuing *fascicoli* devoted to special topics. The present number is largely concerned with the Rosary. Its satisfactory value is discussed by P. Enrico di Rovasenda, O.P., Monsignor Edoardo Fabozzi draws up a scheme for a panegyric on the Rosary, and Monsignor Olgiati writes on the explanation of the devotion to children and young people.

J. M. T. B.

## CORRESPONDENCE

### MISSA DIALOGATA.

FROM THE VERY REV. G. CANON DOLMAN.

It was very pleasing to read in Reply (September, page 235), given by E.J.M. under the above heading, a good and strong argument in favour of the Mass in Dialogue, taken from the very existing rubrics of the Missal. From these rubrics, quoted in the Reply, it is clear that the answers of the Mass are not the exclusive privilege of the Server, but may be made by all present. "Cum minister, et qui intersunt respondent Confiteor. . . ." "Et responso a ministro vel a circumstantibus: Suscipiat. . .", etc. Many thanks and best felicitations to E.J.M. for bringing out this solid reason in favour of a practice, which, as truly said by V.S. in his question, "increases faith and devotion amongst the people."

Does not St. Jerome, alluding to the practice of the faithful of his days when hearing Mass, describe them as answering the prayers of the Mass with such hearty, such loud *Amen's* so as to shake the very roof of the sacred building? What a difference in our present days; instead of the many loudly resounding *Amen's* coming from all present, there is, as a rule, but the one hardly audible *Amen* from the Server. In everyday life, when anyone is addressed or spoken to by a man acting in some official capacity, would it not be justly considered bad form to remain silent? During the Mass, time after time, the priest, even turning to the congregation, calls upon those present and addresses them, as at the "Orate, Fratres . . .", and could it be the right thing for those spoken to by the celebrant to give no answer? Many of the faithful do not seem to know that the priest during Mass oftentimes is speaking to them. It is but too true that many present at the Sacrifice are "assisting as outsiders and mute spectators." They are merely present, no Missal in their hands, more or less patiently waiting for the service to end; the shorter is the Mass, the more to their liking.

The Mass in Dialogue almost compels that active participation in the Holy Mysteries so much desired by the Holy Father Pius X.

As a development of the Mass in Dialogue, another practice is also coming in, more specially in schools and institutions—that of reciting aloud in the vernacular by those present some of the prayers said by the Celebrant at the altar. The faithful are exhorted to pray the Mass, to take an active participation in the sacred mystery. One good way to obtain this is, not only for each one present to follow in his little Missal the prayers of the Mass, but, besides, for all present to join in reciting aloud in the vernacular some chosen prayers of the Mass. Here one might ask, Is not this recital aloud of portions of the Mass

condemned by the S.C.R.? What was declared not lawful was the custom, as it existed in some Seminary in Italy, for all the students present at Holy Mass to say aloud with the Celebrant, not in the vernacular but in Latin, the whole Canon of the Mass, even the words of the Consecration. This information was given by some Italian priests, who added that the Mass in Dialogue was the daily practice in their seminary.

Some time ago, on the front page of the *Universe*, one read, printed in large type: Children's Liturgical Achievement—Active Participation in the Celebration of Mass—Glasgow. Then followed this account: "Trained by their parish priest and the Sisters of Notre Dame, the children of St. Thomas's Church, Riddrie, now take a really intelligent part in the service of the Mass. At 9.30 Mass on Sundays, all the school children make the responses in Latin, and at the Offertory they say in English the prayer which the priest is saying at the same time: 'Receive, O Holy Father, Almighty God, this spotless Host. . .'"

The same practice, but amplified, is followed elsewhere. In an institution with about eighty girls, from the age of fourteen years and upwards, some chosen prayers of the Mass are recited aloud in the vernacular, as the priest says them in Latin. Besides, all the children, as in Mass in Dialogue, make with the Server the responses in Latin.

When the priest ascends to the altar all present say in English the "Aufer a nobis" and the "Oramus te." At the Offertory, the prayers: *Suscipe—Offerimus tibi—In spiritu humilitatis—Veni Sanctificator*, are devoutly said by all—of course, in English. At the end of the Preface, all join in saying the *Sanctus*, Holy, holy, holy, Lord God. . . . During the Canon, when the priest spreads his hands over the oblation, the children recite: "We therefore beseech thee, O Lord." This is a most beautiful prayer in which they tell God: "dispose our days in Thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of Thy elect." Such a prayer is well calculated to make a deep impression, when recited by many shortly before the Consecration. After the elevation, when the priest is bowing down, the children say: "We most humbly beseech Thee. . . ." What they earnestly ask is the grace to make a good, holy Communion, "as many of us . . . shall receive at this Altar the most sacred body and blood of Thy Son, may be filled with all heavenly benediction and grace." The prayer "And to us, sinners . . ." is also recited by all. As in Glasgow, it is an impressive moment at the *Pater Noster*, when all present unite with the priest, saying in English the "Our Father," and after the response, *Sed libera nos a malo*, made by all, continue in English "Deliver us. . . ."

The last prayer said aloud by all is the second of the three prayers before the Communion, "Lord Jesus Christ. . . ." How moving that prayer sounds when recited with fervour by eighty girls, most of them about to receive the Lord's most



sacred body and blood, which, as they pray, is to "deliver them from all their iniquities and from all evils. . . ."

Is the above practice which, according to the testimony of the Sister in charge, produces the best effects, deserving praise or blame?

In Belgium and in France a very similar practice is carried out by having a set of Vernacular Prayers, practically the very prayers of the Missal, recited aloud under the direction of a reader or leader all through the Mass. The books containing the said prayers have, no doubt, received the necessary "Imprimatur" from the Ordinary. In a large cathedral in the North of France, at the Children's Mass, every Sunday, the parish priest himself may be seen zealously acting as reader and leading the many children present, who heartily and devoutly with a book in their hands recite aloud the vernacular prayers of the Mass.

How much better is this practice for promoting active participation in the Holy Sacrifice, than that other practice, but too often met with, of singing hymns during the Mass. Does the singing of these hymns in any way help those present "to pray the Mass"? It cannot but have the very contrary effect.

One would be grateful for some reply from our learned E.J.M., treating with what is a most important and practical matter.

#### ORIGINS OF THE CATECHISM.

FROM THE REV. F. H. DRINKWATER.

The following statements by E.J.M. in the October issue will be entirely misleading to those unacquainted with the facts. "It is quite a false assumption," he says, "that the Reformers were the first to make use of Catechisms. . . . But I think it must be admitted that the activities of the Reformers were indirectly responsible for the publication of Catholic Catechisms designed to counteract the heretical teaching of the new books."

From this the uncritical reader will gather that Catholics had catechisms in the modern manner even in pre-Reformation times, and merely had to re-write them with the refutation of Protestantism in view.

If by a Catechism we mean simply an instruction-book of no matter what kind, then, of course, there were always plenty of Catechisms right back to the Apostles. But, taking the word Catechism in its accepted modern sense, to mean a book giving a vernacular summary of doctrine in brief questions and answers for the general use of the laity, then the Reformers were undoubtedly the first to introduce them.

As far as it is possible to prove a negative proposition, it is quite safe to say that no such Catechism existed in pre-Reformation times. The fourteenth-century "Lay-folk's

Catechism" mentioned by E.J.M. (the name must have been given to it in modern times, I fancy) is a very practical and lively exposition of Catholic teaching in English rhyming couplets. There is an immense difference between such a form as that and the modern catechism-form with its inevitable tendency to definitions and tabulations and abstract words and general lifelessness. Not that any of us want to do away with the modern Catechism-form; we only want it kept in its right place.

E.J.M. is also mistaken in supposing that the Catechism of the Council of Trent was issued in question-and-answer form. The question-headings were added by a later editor in the Antwerp edition of 1537.

Readers who desire fuller treatment of this question of the origin of Catechisms (not a very practical question, one must admit) will find it in Fr. Tahon's book *The First Instruction of Children and Beginners*, and also in the *Homiletic Monthly* for February, 1932, page 518.

E.J.M.'s account of our own English Catechism fills a need, and more details and illustration would have been welcome. One has always heard from one's seniors, for instance, that some of the questions were added by Cardinal Vaughan, notably those about "the three powers of my soul."

#### REPLY.

If anyone has deduced, from my few introductory words, that books almost exactly like our Penny Catechism existed in the Middle Ages, I am grateful to Fr. Drinkwater for correcting such an impression.

What I had in mind was the indisputable fact that the ancient rites of the Church employed a catechetical method, and the existence of such texts as "Disputatio puerorum per interrogationes et responsiones" wrongly attributed to Alcuin (*Dict. Théol.*, II, 1897). The title seems a paraphrase of what we call a Catechism. Perhaps the work is post-Reformation. I do not know, and gladly defer to Fr. Drinkwater's wide knowledge on the subject of Catechism history. It appears to me that the principle of learning by rote is the essential thing in a Catechism, not the form of words, which may or may not be lifeless. Presumably the rhymed couplet was meant to be committed to memory, and the addition of questions seems an obvious development, and not of a very radical character.

E. J. M.

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*Permissu Superiorum.*

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